

THE DEFENDER

Magazine

September 1957
Volume 32
Number 5



GERALD B. WINROD **EDITOR**

PRESIDENT EISENHOWER

THIS EDITORIAL is written and prominently displayed with a realization that there are members of the Defender Family who will withhold assent to some of the views expressed. But the time has come for clear thinking and honest reporting on the part of Christian people regarding the status of the Presidency.

It is one thing to sincerely disagree with a public official and to so state one's views and convictions ... but something quite different to carry on a running fire to goad and needle with malicious intent.

Open season has been declared for sniping at the President. It started as an organized operation and according to a planned pattern early this year when newspapers in Chicago, Cleveland, Detroit, Buffalo, Denver and other cities published simultaneous barbs like the following:

"The honeymoon is over." "President Eisenhower's popularity should not suggest that he is immune from criticism." "Mr. Eisenhower's usually sugar-sweet press support is here and there becoming shrewish." "Right now, everybody's talking about the same thing in different terms or different things in the same terms. And the public is beginning to wonder who's running the government, anyhow. It's time to re-group, General." "He is astonishingly indecisive." "The fantastic thinking" of the President, "approaches hypocrisy."

From this comparatively conservative beginning, a campaign of vilification has developed full swing so that Stewart Alsop, the well-known pro-Zionist columnist, now writes:

"The Eisenhower aura fades as attacks on him mount. Something mysterious but important, which cannot be described or explained, has happened in recent weeks.

"Until very recently, a kind of celestial aura, a quality of being larger than life, surrounded Dwight D. Eisenhower, like 'The divinity that doth hedge a King.' But in recent weeks, the aura has rather suddenly begun to wear off.

"You could sense the fading of the

aura at the President's most recent press conference, for example. The President has had — and for that matter still has — the kindest press that any President has enjoyed in this century.

"Until very recently, the almost motherly attitude of the press towards the President made his press conferences rather dull affairs.

"But last Wednesday, the President was asked a number of questions with distinct 'Have-you-stopped beating-your-wife?' overtones. At least twice, when he was asked about his personal finances and about his appointment of the unfortunate Maxwell H. Gluck as Ambassador to Ceylon, the President became visibly angry.

"There is plenty of other evidence of the new tendency to treat the President more like a human being and less like a sovereign to be admired at a respectful distance.

"It is no longer shocking, or even very surprising to find such words as 'vacillating' or 'wishes-washy' used in the friendly press to describe the President's handling of such matters as the budget, or the school bill, or civil rights."

★ ★ ★

A STUDY of the President's press conferences shows that questions are being these days purposely planted to elicit answers that will reflect upon him in a personal way. Little gouges are being inflicted in attempts to make him angry. This, from an Associated Press dispatch, illustrates the technique:

"When a reporter at the President's news conference mentioned an article that said Eisenhower's total worth was about a million dollars, Ike replied if he were offered that amount he would sell his holdings 'in a hurry.' Thursday, a group took up the offer. Kidd Brewer, heading the group, sent a telegram to the President, offering one million dollars for his holdings."

Typical headlines like the following tend to disgust decent people: "Stomach

Ache Puts Ike to Bed," "Ike's Stomach Upsets Market," "Senator Kerr Says Ike Lacks Brains," and "Chicago Rabbi Rip Ike's Israel Policy."

The pattern of the present opposition actually took form just prior to the last national election. Surface manifestations resulting from this subterranean planning are now being observed in press, radio, TV and other public media. Just before the voting, John O'Donnell wrote in his Washington syndicated column of October 29, 1956:

"From the practical political viewpoint, both Republicans and Democrats are angling for what is commonly known as the 'Jewish vote,' or more correctly 'the Zionist vote,' in the big population centers of the northeastern states: New York, Massachusetts, New Jersey, etc. Tonight, the big thinkers in both political camps have the jitters ...

"The happy development in the last fortnight is the fact that our military and diplomatic intelligence came through with the advance information on the determination of David Ben-Gurion to launch a 'preventive war' on the Moslem states before our Presidential election. We had the information hours ahead of London and Paris. All was top secret.

"At the same time, word came through to political headquarters that American Zionists had informed Tel Aviv that Israel would probably fare better under a Democratic administration of Stevenson and Kefauver than they would under a Republican regime of Eisenhower and Nixon with Foster Dulles Secretary of State."

Observers marvelled that the President dared to accept such a challenge from such a powerful source and use his influence to stop Israel, France and England in their tracks ... thereby mitigating the possibilities of a world conflagration!

No matter pretenses to the contrary, international Zionists have not forgiven him and never will. Their propaganda machine is out to get him!

The Defender is devoid of political party preference. It relishes the thought that extreme leftists of the Stevenson type (he was a character witness for Alger Hiss) seem to be entering a state of eclipse as far as leadership in the Democratic Party is concerned. For President Eisenhower, it must be said that he deals frankly and truthfully with the people and has restored public confidence in their Government.

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DEFENDER MAGAZINE



JAMES J. LAUGHLIN

SINCE Attorney James J. Laughlin of Washington, D. C. has been engaged to work at legal levels to help save the Hoxsey cancer cure, a change for the better is noted. The hopes of many people, whose spirits had sagged, are now revived.

Last month's Defender reported two actions which he immediately brought in federal court at Washington, D. C., and Pittsburgh, Pennsylvania against the Food & Drug Administration. Both cases will come to trial at an early date. Mr. Laughlin has no intention of letting the matter drag.

(1) The first action was a Complaint For Mandatory Injunction against the Food & Drug Administration for using taxpayers' money to prepare, print and circulate a misleading "Warning" poster against the Hoxsey treatment charged with being a compilation of malicious libelous half truths and outright lies. Mr. Laughlin and Dr. Hoxsey want this trash torn down from the Country's 46-thousand Post Office bulletin boards. Marion B. Folsom, Secretary of the Department of Health, Education and Welfare ... and George P. Lerrick, Commissioner of the Food & Drug Administration, were named defendants.

LAUGHLIN FILES ANOTHER COURT ACTION AGAINST FOOD & DRUG ADMINISTRATION

(2) The second action is a Motion For New Trial in the Pittsburgh case lost late last year by the Hoxsey forces to the Food & Drug Administration when federal judge John L. Miller gave jury instructions which made impossible a verdict favorable to the Hoxsey Cancer Clinic of Portage, Pennsylvania. Mr. Laughlin has "new evidence" of jury tampering. Several strange things are said to have happened in this case that may warrant a grand jury investigation.

Now Mr. Laughlin has filed a third action. This time to restrain Food & Drug agents from performing like members of a Gestapo, barging upon sick people (Hoxsey cancer patients) to threaten, frighten, browbeat and intimidate.

Folsom and Lerrick are again named defendants. The text of the Complaint For Injunction starts on the next page of this Defender. Space is not available to produce the complete text of the nine appended affidavits ... but the sum-

maries appearing in the text of the Complaint bring into focus the dastardly vicious tactics employed by Lerrick's "agents."

This third suit asserts that Mr. Folsom and Mr. Lerrick are relying on authority given them by the Pure Food, Drug and Cosmetics Act, but that they are "arbitrarily and maliciously" exceeding the authority that Act bestows. Food & Drug men are not accustomed to being challenged and have therefore reacted angrily to the three suits.

Evil men, clothed with the authority of Government agencies, do not frighten Mr. Laughlin. He proved this in the so-called Sedition Case of 1944, when helping to save a group of patriotic Americans from crucifixion by Communists and Communist sympathizers operating inside the New Deal.

He is now delivering effective blows on behalf of the Country's 40-million cancer victims. As stated in the opening paragraph of this article, a change for the better is being observed. But Food & Drug men are resourceful and have inexhaustible sums of money to spend. It is therefore imperative that spiritually-minded, Bible-believing Christians shall continue their exertions on spiritual levels in prayer.

You are reading an article that should be given the widest possible circulation in the shortest possible time. Bundles of this Defender are available at 10 copies \$1.00 postpaid.

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IN THE
UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF COLUMBIA
Civil Action No. 1957-57

HOXSEY CANCER CLINIC, INC.
911 Caldwell Street
Portage, Pennsylvania

Plaintiff

VS.

MARION B. FOLSOM,
Secretary, Department of
Health, Education, and Welfare,
Washington, D.C.

and

GEORGE P. LARRICK,
Commissioner, Food and Drug
Administration,
Washington, D.C.

Defendants

COMPLAINT FOR INJUNCTION

1. Hoxsey Cancer Clinic, Inc. is a corporation located in Portage, Pennsylvania, certificate of incorporation issued pursuant to the statutes of the Commonwealth of Pennsylvania as of April 25, 1955.

2. The defendant Marion B. Folsom is the Secretary of the Department of Health, Education and Welfare and has supervision of the defendant Lerrick named herein.

3. The defendant George P. Lerrick is the Commissioner of the Food and Drug Administration and is charged by law with the enforcement of the Food, Drug, and Cosmetic Act, Tea Importation Act, Import Milk Act, Caustic Poison Act, and Filled Milk Act.

4. Jurisdiction is predicated on diversity of citizenship.

5. The plaintiff, through its licensed practitioners, examine, diagnose and treat members of the public for various diseases in man which includes but is not limited to the diagnosis, care and treatment of those afflicted with cancer.

6. Plaintiff says unto the Court that the defendants and their agents have never questioned the efficacy of the examinations, diagnosis and treatment at the plaintiff-clinic of the various diseases other than cancer and have admitted that plaintiff gives beneficial and efficacious treatment to those af-

flicted with external cancer. However, there has been and is pending litigation in the United States District Court for the Western District of Pennsylvania and in the United States Court of Appeals for the Third Circuit with respect to the efficacy of the treatment administered at the plaintiff-clinic for internal cancer.

7. The authority for the defendants and their agents to investigate for alleged violations of the Pure Food, Drug and Cosmetic Act is found in Title 21, Section 3 and regulations issued pursuant to the general grant of rule-making power in Title 21, Section 3.

8. Plaintiff says that the defendants, through their agents, are arbitrarily, maliciously, exceeding the authority granted to them to investigate in good faith for alleged violations of the Act and that the defendants, through their agents, are systematically contacting and interviewing patients of the plaintiff and uttering slanderous, false, untrue and malicious remarks about plaintiff, its personnel, its practitioners, its treatment, and is attempting to induce the said patients by this action to breach their contract with plaintiff and to discontinue their relationship with plaintiff; they are at the present time even contacting prospective patients of plaintiff and warning them not to use the plaintiff's facilities.

9. With respect to the allegation, supra, and to demonstrate that the investigation is not in good faith and that the acts, statements and conduct of the defendants, through their agents, exceed the statutory authority granted to the defendants, we call the Court's attention to the following unlawful acts and systematic course of conduct seeking to destroy and abolish plaintiff's corporate existence and to permanently injure and abolish the existing contracts between the plaintiff and its numerous patients throughout the country:

L

On or about April of 1957 the defendants, through their agents, visited

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a Mrs. Hellen Thornburg, Richmond, Indiana, a patient of your plaintiff entitled under contract to receive continued treatment from your plaintiff and after the said patient had stated that the treatment she received at plaintiff's premises had saved her life, the agent wrongfully and unlawfully stated: "The treatment was worthless, that you (meaning plaintiff Hoxsey Cancer Clinic) were fakes" and that the fees paid to the Clinic for treatment "was a horrible price." When the patient asked if the defendants' agents would report the beneficial reports of the Hoxsey treatment at the plaintiff's premises the agent replied: "No, I am looking for cases that did not turn out good." The affidavit of Mrs. Hellen Thornburg is annexed hereto and made a part hereof.

II.

On or about December 1956, two agents of the defendants Folsom and Lerrick interviewed and alarmed a Mr. Harry McKnight of 3308 Floyd Street, Ashland, Kentucky, a patient of your plaintiff and entitled under contract with your plaintiff to continued treatment. The agents interrogated Mr. McKnight as to what medicine he was receiving from plaintiff and after he refused to sign a paper the defendants' agents intimidated Mr. McKnight by stating that the "FBI would be back" and they wanted to extract from him the names and addresses of the people who recommended the Clinic to him. The affidavit of Mr. McKnight is attached hereto and made a part hereof.

III.

During June, 1957, agents of the defendants visited Mrs. Grace Allen, Schuyler, Virginia, who informed them that she had had cancer and that prior to her being a patient at the plaintiff's premises she had operations and 32 deep therapy treatments. From September 22, 1956 she had become a patient of your plaintiff and was a patient and under contract with plaintiff at the time of her interview. When she told the agent that she had benefited from the treatment she had received at your plaintiff's premises the agent stated: "The treatment you were taking wasn't effective in the treatment of cancer." The agent then stated she would be subpoenaed and that one of the licensed practitioners dispensing the

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Hoxsey treatment had gone to the Mayo Clinic after he discovered that he had cancer. The affidavit of Mrs. Allen is attached hereto and made a part hereof.

IV.

The defendants, through their agents, contacted a Mrs. John F. Hinkler, 3355 Cavanaugh Avenue, Cincinnati, Ohio, whose husband was a patient of your plaintiff and who was entitled under contract to continued treatment from your plaintiff. A summary of the interview in verified form is attached hereto and made a part hereof. It will be seen that in pursuance of the systematic course of unlawful conduct the agent falsely accused the plaintiff of making a million dollars a year in profit, stating to the patient's wife that they had access to the Internal Revenue's files with respect to the profits made by your plaintiff. Plaintiff says further that after the agent requested Mrs. Hinkler to turn over any literature on the Hoxsey treatment he attempted, again, to induce her to breach her contract with your plaintiff and told her she should go to other physicians and reiterated that the treatment her husband received at the plaintiff's premises through plaintiff's licensed practitioners was worthless in the treatment of cancer. The affidavit of Mrs. Hinkler is attached hereto and made a part hereof.

V.

On or about the 8th of June, 1957, a Mr. Walch, an agent of the defendants, contacted a patient of your plaintiff who was under contract with your plaintiff and was receiving treatment, a Mrs. Milo Cech of Fairfax, Iowa, and the agent stated to her that he would keep coming back to her home until she gave him the medicine that was prescribed by the licensed practitioners at plaintiff's premises and he then unlawfully, falsely and maliciously stated to Mrs. Cech that the drugs prescribed at plaintiff's premises "had something in it to make cancer grow faster." The affidavit of Mrs. Cech is attached hereto and made a part hereof.

VI.

Your plaintiff says that as late as May 1957 agents of the defendants contacted Mrs. Olga Marona of Cameron, North Carolina, a patient of your plaintiff and entitled under contract to receive treatment from your plaintiff, and told her that the medication that she received was worthless for the treatment of internal cancer. The affidavit of Mrs. Marona is attached hereto and made a part hereof.

VII.

In June of 1956 agents of the defendants interviewed Anne F. Dodge of Endicott, New York, a patient of your plaintiff, under contract and receiving treatment from your plaintiff. They insisted that she leave her job for their interview and during the course of their examination they told her that the treatment she was receiving from your plaintiff was worthless and advised her to take other forms of treatment. The affidavit of Miss Dodge is attached hereto and made a part hereof.

VIII.

On or about the 12th of June, 1957, agents of the defendants contacted one Mrs. Thelma V. Bibler of Fremont, Ohio, a patient of your plaintiff, and entitled under contract to receive treat-

ment from plaintiff, and they demanded that she turn over to them the medication prescribed by the practitioners of your plaintiff and stated to her that the entire treatment was worthless and that "a certain portion of this medication could be detrimental to my (Mrs. Bibler) health and was found by them to even encourage the spread of cancer." The affidavit of Mrs. Bibler is attached hereto and made a part hereof.

10. The plaintiff says unto the Court that the above facts are merely representative of the systematic course of conduct by the agents of the defendants in approaching and interviewing all of the patients and the prospective patients of your plaintiff and through this course of harassment, intimidation and willful and malicious slander of your plaintiff, its personnel, its practitioners and its care and diagnosis and treatment of physical diseases in man

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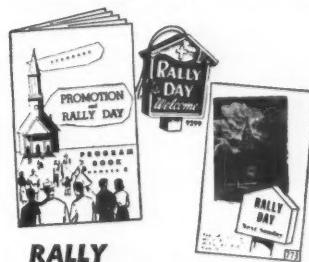
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the defendants are causing irreparable damage for which the plaintiff has no adequate remedy at law and that the said patients are being induced to breach and abandon their contracts with plaintiff and to desist from any further relationship with your plaintiff and its practitioners.

11. Plaintiff says unto the Court that not only are the defendants by and through their agents unlawfully seeking to destroy the good will and contract rights and relationships existing between plaintiff and the members of the public it has already examined, diagnosed and treated but they are unlawfully attempting to warn and prevent other members of the public from initially visiting your plaintiff's premises for care, examination and diagnosis of various diseases in man by visiting said individuals the moment they correspond with your plaintiff and warning them that the plaintiff's treatment is worthless and detrimental to their health. This course of conduct is illustrated by the following:

(a) On the 13th of May, 1957, a Mrs. Mary E. O'Brien of Norfolk, Virginia, corresponded with plaintiff's administrative office seeking an appointment for a thorough physical examination. On the 14th of May, 1957, a Mr. Bawkin, an agent of the defendants, contacted Mrs. O'Brien and told her that he was informed that she contemplated going to your plaintiff's premises for examination, diagnosis and treatment and told her that the treatment administered at your plaintiff's premises was worthless and detrimental to her health and that she should not make any further arrangements with respect

to visiting the plaintiff's premises for examination, diagnosis, care and treatment if such was necessary. The affidavit of Mrs. O'Brien is attached here-to and made a part hereof.

12. Plaintiff says unto the Court that this systematic course of unlawful conduct is not only exceeding the statutory authority of said defendants to investigate for violations of the Pure Food and Drug Act but that the unlawful conduct complained of will cause irreparable damage to plaintiff in that all existing members of the public who have been treated by the plaintiff and who are undergoing treatment and who have contracts in effect with your plaintiff are being harassed and intimidated; the contract relationships and arrangements between plaintiff and its patients are being destroyed, such that the natural and ultimate effect of said course of conduct will not only deter patients who suffer from internal cancer in visiting plaintiff's premises but all members of the public suffering from various diseases in man including those suffering from external cancer as well as other diseases will be similarly intimidated so that they will not avail themselves of plaintiff's services. The unlawful conduct also seeks to prevent new patients from visiting plaintiff's premises thus imminently threatening the continued corporate existence of your plaintiff.

WHEREFORE, The premises considered, plaintiff prays:

1. That an injunction issue restraining and enjoining defendants and their agents from harassing, intimidating patients of your plaintiff and from

uttering false and slanderous remarks impugning the honesty and integrity of the practitioners who prescribe, diagnose and care for those members of the public who visit plaintiff's premises and to restrain and enjoin the defendants and their agents from stating to patients of your plaintiff that the treatments administered are worthless and to restrain and enjoin the defendants and their agents from advising the said patients of your plaintiff to breach their contracts with plaintiff.

2. That injunction issue restraining and enjoining the defendants and their agents from contacting members of the public who have not as yet come to the plaintiff-Clinic advising them not to come and from stating to said individuals that the treatments administered at plaintiff's premises are worthless and detrimental to health of the members of the public.

3. That injunction issue restraining and enjoining the defendants and their agents from harassing patients of your plaintiff and enjoining them from taking from plaintiff's patients medicines prescribed by licensed practitioners working in plaintiff's premises.

4. For such other and further relief as the Court may deem just and proper.

(Signed) John J. Haluska
President
Hoxsey Cancer Clinic, Inc.

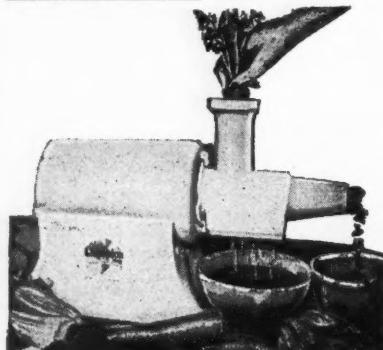
Subscribed and sworn to before me this 27 day of July, 1957. Louis A. Haluska, Notary Public, State of Pennsylvania. My Commission Expires Feb. 1, 1961.

(Signed) James J. Laughlin

(Signed) Albert J. Ahern, Jr.
National Press Building
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Counsel for Plaintiff Corporation

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SPURIOUS CLAIMS FOR CANCER "CURES"

A Defender Hour Broadcast ... by Dr. Gerald B. Winrod

I WISH on this broadcast to say something about the word "cure" as it is these days being used in connection with cancer. The term used to be taboo!

Dire threats were made against anyone who might dare say that a cure for cancer existed. Only a quack would do such a thing. He must be immediately put out of business, ostracized, quarantined, sent to jail, removed from circulation.

The public was to be denied any hint of hope from cancer. Let the victim be cut and bled and burned and drugged and buried, after paying heavily for being taken through the tortures of a burning hell of surgery and radiation.

Cancer is incurable, they said, but use the knife, X-ray and radium any way. Pay for costly operations and hospital bills, but don't expect a cure. Silence the man or woman who dares offer hope to a cancer sufferer.

This idea became fixed, galvanized, in the public mind. It was false, but proved to be powerful propaganda. The interests responsible for this deception knew very well that cancer was being cured (and is now) by the Hoxsey system of Chemotherapy. But the American people were kept in the dark.

Then we started to work. The Defender Hour began to speak out. The Defender Magazine opened its columns to the truth. A nationwide call to prayer was issued. A pamphleteering crusade was launched which has resulted in the distribution of millions of pieces of literature. A wave of enlightenment has swept the Country.

We used the word "cure" with boldness, because it was true. We turned to court records and reproduced the testimony of cured patients given under oath, supported by biopsy reports, hospital records, clinical findings, complete documentation, demonstrating the cure of all types of external and internal cancer by the Hoxsey method.

As this knowledge began to grow, the groups who had told the public that a cure did not exist, were forced to change their entire propaganda line. They revised their approach and ex-

panded their vocabulary to include the word "cure." Now they toss it around with utter recklessness.

A CRUEL HOAX

Yesterday, they said use surgery, X-ray and radium but do not expect a cure. Today they are saying to use the same methods, and that you can expect a cure. They have reversed themselves.

On the factual side, their method of treatment is basically wrong. The source of cancer trouble, says the Hoxsey system, is in the blood stream. The blood must be cleansed of the infection. This is the premise of Chemotherapy. No knife can cut a cancer out of the blood stream. No ray can burn it out.

The blood chemistry must be changed. The Hoxsey treatment does exactly that by medicines taken orally.

If cancer was incurable a few months ago by surgery and radiation (and it was), it remains the same today. Users of these methods are operating now, exactly like they were then. But faced with an ever-increasing record of cures by the Hoxsey system, they profess to be curing cancer by cutting, bleeding and burning.

When pinned down for an explanation, they usually come up with something like the following American Cancer Society release, announcing cures if treated "soon enough."

"Cancer is an uncontrolled growth of cells which, if allowed to spread unchecked, almost always leads to death," says the American Cancer Society. "But if it's found while still limited to its

origin it can be cured by X-ray, radium or surgery. No cancer ever was cured by pills, powders, nor by any home remedy, nor by any quack or 'wonder doctor' using a 'secret' method, gadget or medicine ...

"Last year about 80,000 Americans were saved from dying of cancer. Many thousands more could have been if they had been given treatment soon enough."

I heard an official of the American Cancer Society say recently on a TV program these words: "We think we have saved 150,000 lives during the last year." The statement was made in connection with a fund raising campaign.

Compare such an indefinite utterance with the plain, concrete, case histories made public by the Hoxsey forces giving names, dates, places and details of actual bona fide cures where the Hoxsey medicines were administered.

MR. NIXON'S STATEMENT

Then there was that horrible, misleading, weasel-worded statement to which Vice President Nixon placed his signature, quoting him as saying there had been 800,000 cancer cures during the last five years. I don't believe he wrote it!

Mr. Nixon was reported to have said: "There are some things that just don't go away by themselves. Cancer — except in a very few exceptional cases — is one of them. That's why Pat and I get annual checkups. And that's why, once I cross the 45-year mark, I plan to have a chest X-ray every year."

"Lung cancer, a major killer of American males, last year took a toll of 29,000 lives. Doctors say that many of these thousands could have been saved by early detection and treatment. The American Cancer Society tells us that most other types of cancer also have a high curability rate — if the patient gets to the doctor in time."

"There are 800,000 witnesses to this startling fact. These 800,000 men and women had cancer and were cured — completely — at least five years ago. They are alive today because the dis-

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ease was detected and treated in the very early stages.

"These 800,000 victors over cancer are behind the American Cancer Society's plea to all Americans to fight cancer with a checkup and a check. It's the only way."

Just how these statistics were compiled and the round figure arrived at, is not explained. We wish it were true. We wish such a claim could be established, but until documented cures can be presented that will stand up in court like those of Dr. Hoxsey's, perhaps informed observers will be pardoned for being somewhat skeptical.

Several Defender Hour listeners have written us about the lady whose picture came on and off the screen in motion picture theaters across the Country during the last money raising campaign of the American Cancer Society. She would appear suddenly and say, "I'm from Georgia," and then explain how she was "cured" by surgery and radiation.

No name. No address. No record of diagnosis. Nothing. Just her picture and a statement that she had been cured — mark you, cured! What kind of business is that?

When a Hoxsey cure is presented, the public is taken into complete confidence and given the date, place, street address, the nature of the growth, how diagnosed, when and where treated, all details.

WHY THE SECRECY?

A novel group has been formed with headquarters at Washington called the Cured Cancer Club of which Priscilla Dexter Kern is President. She also signs her name, Mrs. Oliver Stewart Kern. The group publishes gaudy literature, carries on costly propaganda and works in close cooperation with the Food and Drug Administration.

A doctor of a southern State, wrote for information and the names of cured

members residing in his part of the Country. He received two elaborate brochures and the following letter from Mrs. Kern:

"Dear Dr. Thank you for your letter to the Cured Cancer Club and for your interest in our very important work for cancer sufferers. As you ask to know more about the club, I am enclosing some of our literature which you may find interesting.

"It would not be possible for me to give you names of persons who have treated cancer patients without license, thereby causing serious conditions there delay in proper treatment, — but I can also inclose some pamphlets circulated by the U. S. Government.

"Our members were all treated by either surgery, X-ray — or radium and we are all very well and active now, and dedicated to giving reassurance, encouragement and hope to others who must go through a cancer experience and helping to dispel their fears. We do urge early detection for it saves suffering and life.

"Thank you very much for your interest. Very sincerely, Priscilla Dexter Kern, Mrs. Oliver Stewart Kern, President Cured Cancer Club Washington, D. C."

This letter was penned in long hand. I have quoted it word for word exactly as written including grammatical errors.

Why the secrecy? Why not give the names and addresses of Club members who profess cures? Why not share the good news with others?

Any claim attributing therapeutic value to surgery and radiation in the treatment of cancer must be written off as spurious.

X-RAY BREEDS CANCER

The Houston Chronicle of July 17, 1957 carried a front page story under the following headline: PHYSICIAN SAYS X-RAYS HELP CAUSE CANCER. The article stated:

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Nutritionists tell us that most people don't eat enough vegetables, especially the green, leafy kind that build up strong bodies because they are rich in calcium and blood building iron. Authoritative surveys indicate that fully 85% of this country's people are probably suffering from calcium deficiency. This may be a clue to why your health in not all it should be — and what you can do about it.

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"There is a definite increase in cases of children with leukemia whose mothers underwent excessive X-ray treatment during pregnancy, Dr. Michael B. Shimkin, national cancer authority, said here Wednesday.

"Dr. Shimkin, of the National Cancer Institute in Bethesda, Maryland, is one of 23 distinguished out-of-state physicians lecturing at the 23rd Annual Postgraduate Medical Assembly of South Texas.

"He charged that 'the slapping around' of X-rays by doctors is bad business.

"Ionizing radiation, even in doses used for diagnostic purposes in pregnant women, increases the incidence of leukemia (cancer of the blood) in their children,' he said.

"In higher doses, it induces leukemia, cancer of the thyroid, and probably several other types of malignancies in the patient."

"That does not mean,' he said, 'that persons shouldn't be exposed to X-rays. It just means the rays should be used only when necessary. Let's not use X-rays to see if a new shoe fits.'

"Dr. Shimkin said doctors have learned that certain conditions will produce cancer.

"He said industrial areas have potential cancer-producing atmospheres because of air pollution, and predicted that the cancer rate in Los Angeles will show an increase within the next 20 years because of the smog there.

"He ended his talk on a final note:

"There is another smog that causes cancer — that self-induced smog of the cigarette smoker.

"And,' he added, 'the use of filters in cigarettes is merely psychotherapy.'

METHOD FATALLY WRONG

An interesting editorial appeared in the June 1957 edition of the British Medical Review, disapproving the entire "approved" approach to the cancer problem. According to this highly reputable publication the method is basically and fatally defective.

The remarks appear in connection with a review of Dr. Harry M. Hoxsey's book "You Don't Have To Die." The two opening paragraphs of the editorial read as follows:

"Time and again in the pages of this journal we have insisted that modern cancer research is being conducted on the wrong lines, and that while time

and money are being literally wasted trying to find out the cause of cancer, the death rate from this terrible disease goes on steadily increasing. We know the causes of cancer. They are, indeed, many and various. What we do not know is how these causes bring about the changes in the cells and tissues of the organs affected. This will never, we submit, be discovered by the present methods of research. If they are ever found out it will be by the clinician or the pathologist. We need to find out a cure for the disease and this, we fear, will not emanate from the mere research worker on mice and other animals.

"We could almost dare to prophesy that the cure will be discovered in some almost miraculous manner; it may be even by a layman. Certainly we have often stated that if a layman, for instance, were to find a cure for cancer we would be one of the first to use it, and so we are reviewing a book whose author maintains he has a cure for this disease . . ."

NO HELL TOO HOT

What surgery, X-ray and radium do to cancer is common knowledge. A vast amount of scientific research has been done in this field, proving that the

"approved" methods used for treating the disease actually promote it.

We have in our files a great many letters from persons telling of the carnage wrought in their family circles after being misled by quacks into the terrors of surgery and radiation. I shall read one such letter from Mr. E. M. Avrett, Rural Route 2, Lexington, Texas:

"Dear Dr. Winrod: I know something about the awfulness of cancer and the futility of the treatments that are generally used for it. I have had a sad experience.

"In 1942 a sore came in my wife's mouth and we carried her to our local doctor. After examination, he advised us to take her to the Scott and White Sanitarium at Temple, Texas. They pronounced it cancer and tried to burn it out. It healed but after a few months broke out again. We carried her back to Scott and White and this time they used surgery, cutting out the glands inside of her neck. It healed again.

"After a little while it recurred and we carried her back to Scott and White and they said there was nothing more that could be done. We knew nothing about the Hoxsey treatment at this time and so knew nothing else to do. She suffered on for several months and

on the 6th day of April 1944 she passed away.

"I feel like if we had known about the Hoxsey treatment and taken her there at first, her life might have been saved. Dr. Winrod, I have known of several cases of cancer that had all that surgery could give them and not one of them is alive.

"If Dr. Hoxsey's treatment is doing what you say it is (and I do not doubt it) I think no hell can be too hot for the ones who are trying to do away with it."

Before drawing this broadcast to a close I would like to say, at the risk of seeming repetitious, that the interest of the Defenders organization in health matters is religious rather than medical. The Church of Jesus Christ, throughout its history, has been careful for man's physical well-being, the same as his spiritual welfare. A surprisingly large amount of Scripture is devoted to man's physical needs. This fact is attested by our Lord's miracles. We do not possess the power that characterized His works while in the flesh, but we can feel some of the compassion He felt for those who suffer.

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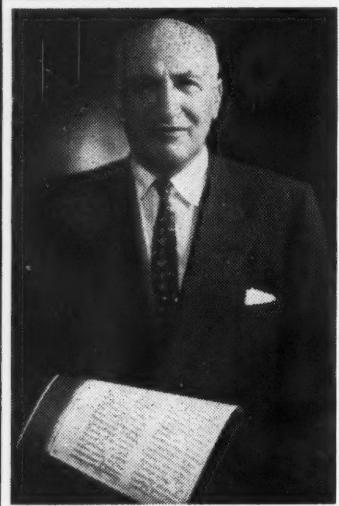
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DR. GEORGE M. LAMSA

NEW PESHITTA TRANSLATION OF THE BIBLE

THE Holman Bible Company will introduce on the markets next month a new translation of the entire Bible from the original Aramaic Peshitta ... a monumental work produced by the noted Middle East scholar, Dr. George M. Lamsa.

Jesus spoke Aramaic. So did His disciples. It was the Palestinian language of the times, having been handed down from the ancient Assyrian Empire. The New Testament was written in Aramaic and later translated into Greek and other tongues.

The Peshitta is the official Bible of the Church of the East. The Patriarch and Head of that Church recently wrote the Holman Bible Company as follows:

"With reference to your letter concerning Lamsa's translation of the Aramaic Bible, and the originality of the Peshitta text, as Patriarch and Head of the Holy Apostolic and Catholic Church of the East we wish to state, that the Church of the East received the scriptures from the hands of the blessed Apostles themselves in Aramaic original, the language spoken by our Lord Jesus Christ himself, and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision. *Mar Eshai Shimun, by Grace, Catholicos Patriarch of the East.*"

Pure Aramaic has been preserved through the centuries, down to the present hour, in one small isolated community of the world — located in a

basin formed by the rivers Tigris and Euphrates, in the mountain fastnesses of Iran. Dr. Lamsa was born there.

His people are descendants of the Assyrians, whose empire contributed so much to the culture of Bible times. Among their achievements was the invention of the alphabet. The Assyrians and their language played an important part in the history of the Middle East, the Bible and religion in general.

The territory where these primitive, Aramaic-speaking Christians lived is known as the Cradle of Civilization. Some insist that the Garden of Eden was located in the same general area. Prior to the dawn of the twentieth century, it was hardly known to geographers and archaeologists.

Dr. Lamsa's people were shepherds who lived in tents and migrated seeking pasture and water for their flocks. The region was isolated and for centuries cut off from the rest of the Christian world, but they had the sacred Peshitta to guide them. Dr. Lamsa learned the language Christ spoke at his mother's knee.

The pastoral life of his boyhood was the same as that of the Old Testament patriarchs. Shepherds sought grass and water for their sheep, bound up the injured and searched after those which were lost. Women milked goats and carried it in bottles made of hide. Two

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women, one young and the other old, sat behind the grinder, grinding wheat, and bread was baked as of yore. There were priests who taught the Peshitta and other sacred writings, and like most boys, young Lamsa studied under them.

The Church of England had established schools in parts of what was then called Persia, also Turkey. George M. Lamsa became a student and graduated with the highest honors they could confer. He was awarded the equivalent to our Doctor of Theology. Some of the instructors under whom he studied theology, history, mathematics, astronomy and languages were from Cambridge and Oxford. They came to help strengthen the Church of the East.

The First World War found Dr. Lamsa in Constantinople, specializing in languages at Imperial University. Unrest and revolution compelled him to leave for Europe and later South America where he found employment at menial tasks.

It was 1928 before he returned to the land of his birth. Things were quite different due to world changes resulting from the War. He was well received wherever his travels took him in the Middle East. British and Arabian authorities extended every courtesy.

Dr. Lamsa has been able to interpret Eastern customs, manners, philosophy and religion to Westerners in a way to create widespread interest. One of his famous lectures is on the origin of the alphabet. His discovery of the origin of the English alphabet in 1935 was a major sensation.

He has written several books explaining the language sources of the Old and New Testaments, interpreting difficult passages, idioms and parables. He is a recognized authority on comparative religions and often lectures on the rise and spread of Islam. The United States Government frequently avails itself of his great knowledge of languages by calling him in to translate letters, documents and publications.

Dr. Lamsa says: "When Nineveh was destroyed in 612 B.C., many of the princes and noblemen of this once vast empire fled northward into inaccessible mountains where they remained secluded and cut off until the dawn of the twentieth century. Nahum says: 'Thy shepherds slumber, O king of Assyria.'

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thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.'

"Some descendants of the Assyrians and some of the descendants of the ten tribes who were taken captive by the Assyrian kings in 721 B.C., and settled in Assyria, Babylon, Persia and other places east of the river Euphrates, were among the first converts to Christianity."

If members of the so-called "ten lost tribes" were included in these strange, isolated people, the instructions of Christ recorded in Matthew 10:6 may have been given in their behalf. On that occasion He sent forth a group of disciples saying: "Go rather to the lost sheep of the house of Israel."

Be that as it may, there remains no doubt about the Gospel being taken to these people in their natural hideaway. The existence of the Peshitta establishes this fact. They had to have contact with the Apostles to possess New Testament writings in their original language vehicle.

Dr. Lamsa continues: "The Assyrians remained dormant during the Persian, Greek, Roman and Arab conquests. Being isolated and surrounded by their enemies, they remained secluded throughout the centuries, thus preserving the Aramaic language, which was the language of the Near East, and perpetuating the ancient Biblical customs and manners which were common to all races and peoples in this part of the ancient world."

It is the consensus of best opinion that Dr. Lamsa was better equipped than any other living human being to translate and deliver the precious Peshitta to English-speaking people. Christians owe a lasting debt of gratitude to the Holman Bible Company for making this possible.

★ ★ ★

THIS new translation of the oldest complete Bible in existence will be literally devoured by students of the Word when its existence becomes known. It supplements the King James Version, brings no fundamental doc-

LAMSA TRANSLATION

Dr. Lamsa's Translation of the Old and New Testaments from the original Aramaic Peshitta will be ready for delivery early in October. PRICE \$12.50. Order from: Defender Publishers ... Wichita, Kansas.

trines of the Faith into question, but provides delicate shades of meaning and clarifying connotations of great value. The official name of the translation is, "THE HOLY BIBLE FROM ANCIENT EASTERN MANUSCRIPTS." It contains 1264 pages in cloth binding, printed on best Bible paper, priced to retail at \$12.50 the copy.

According to Dr. Lamsa, his work is a translation from an original ... and not a translation from a translation. The following textual comparisons of the King James and Peshitta versions will give Bible students something of an idea what to expect:

Matthew 6:13, "And lead us not into temptation, but deliver us from evil." ... "And do not let us enter into temptation, but deliver us from error."

Hebrews 7:3, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." ... "Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides for ever."

Isaiah 19:10, "And they shall be broken in the purposes thereof, all that make sluices and ponds for fish." ... "And all those who make strong drink for the drinking of the people shall be humiliated."

Psalm 144:7, "Send thine hand above; rid me, and deliver me out of great waters, from the hand of strange children." ... "Stretch forth thy hand from above; deliver me out of great waters, from the hand of the ungodly."

Genesis 49:14, "Issachar is a strong ass couching down between two burdens." ... "Issachar is a mighty man couching by the highways."

Christians have at their disposal many manuscripts and translations out of the past ... such as the Greek Septuagint of the Old Testament, Jerome's Latin Vulgate, the Wycliffe Version, the Tyndale Version, the Revised Version (not to be confused with the new, questionable "Revised Standard Version") and others.

This being true, it would seem that the present translation from the original Aramaic deserves acceptance in Christian circles everywhere.

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THREE CROSSES

Sermon Of The Month

DR. T. DE WITT TALMAGE

Once again The Defender reaches into the past and retrieves a sermon masterpiece ... as preached by Dr. T. De Witt Talmage, a great pulpit statesman of the last generation.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." — Luke 23:33.

JUST OUTSIDE of Jerusalem is a swell of ground, toward which a crowd is ascending; for it is the day of execution. What a mighty assemblage!

Some for curiosity to hear what the malefactors will say, and to see how they will act. The three persons to be executed are already there. Some of the spectators are vile of lip and bloody of cheek. Some look up with revenge, hardly able to keep their hands off the sufferers. Some tear their own hair in a frenzy of grief. Some stand in silent horror. Some break out into uncontrollable weeping. Some clap their hands in delight that the offenders are to be punished at last.

The soldiers, with drawn swords, drive back the mob, which press on so hard. There is fear that the proceedings may be interrupted. Let the Roman Legion, now stationed at Jerusalem, on horseback, dash along the line, and force back the surging multitude. "Back with you!" is the cry. "Have you never seen a man die before?"

Three crosses in a row. An upright piece and two transverse pieces — one on the top, on which the hands are nailed, and one at the middle, on which the victim sat. Three trees just planted,

yet bearing fruit, the one at the right bearing poison, and the one at the left bitter aloes; the one in the middle apples of love. Norway pine, and tropical orange, and Lebanon cedar would not make so strange a grove as this orchard of Calvary.

THE MAN ON THE RIGHT

Stand, and give a look at the three crosses. Just look at the one on the right. Its victim dies scoffing. More tremendous than his physical anguish is his scorn and hatred of Him on the middle cross. This one on the right twists half around on the spikes to hiss at the one in the middle.

If the scoffer could get one hand loose, and He were within reach, he would smite the middle sufferer in the face. He hates Him with perfect hatred. I think he wishes he were down on the ground, that he might spear Him. He envies the mechanics who, with their nails, have nailed Him fast.

Amid the settling darkness, and louder than the crash of the rocks, I hear him jeer out these words; "Oh! ah! you poor wretch, I knew you were an imposter! You pretended to be a God, and yet you let these people master you." It was in some such hate that Voltaire, in his death hour, because he thought he saw Christ in his bedroom, got up on his elbow, and cried out: "Crush that wretch!"

What had the middle cross done to arouse up this right-hand cross? Nothing. Oh, the enmity of the natural heart

against Christ! The world likes a sentimental Christ or a philanthropic Christ: but a Christ who comes to snatch men from their sins, away with Him!

On this right-hand cross, I see typified the unbelief of the world. Men say: "Back with Him from the heart. I will not let Him take my sins. If He will die, let Him die for Himself, not for me."

There has always been a war between this right-hand cross and the middle cross, and wherever there is an unbelieving heart, there the fight goes on. Oh, if, when that dying malefactor perished, the faithlessness of man had perished, then that tree which yields poison would not have budded and blossomed for all the world.

Look up into that disturbed countenance of the sufferer, and see what a ghastly thing it is to reject Christ. Behold in that awful face, in that pitiful look, in that unblessed death hour, the stings of the sinner's departure.

That dying malefactor was not so much to blame as I. Christianity was not established, and perhaps not until that day had that man heard the Christ. But after Christ has stood almost nineteen centuries, working the wonders of His grace, you reject Him.

That right-hand cross, with its long beam, overshadows all the earth. It is planted in the heart of the race. When the time comes, the Spirit of God shall, with its ax, hew down that right-hand cross, until it shall fall at the foot of that middle cross, and unbelief, the railing malefactor of the world, shall perish from all our hearts.

"If thou be the Son of God." Was there any "if" about it? Tell me, thou star, that in robe of light did run to point out His birthplace. Tell me, thou sea, that didst put thy hand over thy lip when He bid thee be still. Tell me, ye dead who got up to see Him die. Tell me, thou sun in mid-heaven, who for Him didst pull down over thy face the veil of darkness. Tell me, ye lepers, who were cleansed; ye dead, who were raised, is He the Son of God?

Aye, aye! responds the universe. The flowers breathe it, the stars chime it, the redeemed celebrate it, the angels rise up on their thrones to announce it. And yet on that miserable malefactor's "if" millions shall be wrecked for all eternity. That little "if" is the little in-

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sect which has enough venom in its sting to cause the death of the soul.

No "if" about it. I know it. *Ecce Deus!* I feel it thoroughly, through every muscle of the body, and through every faculty of my mind, and through every energy of my soul. Living, I will preach it; dying, I will pillow my head upon its consolations. Jesus the God!

THE MAN ON THE LEFT

Away, then, from this right-hand cross. The red berries of the forest are apt to be poisonous, and around this tree of carnage grow the red, poisonous berries of which millions have tasted and died. I can see no use for this right-hand cross, except it be used as a lever with which to upturn the unbefief of the world.

Here from the right-hand cross I go to the left. Pass clear to the other side. That victim also twists himself upon the nails to look at the center cross, yet not to scoff. It is to worship. He, too, would like to get his hand loose, not to smite, but to deliver the sufferer of the middle cross. He cries to the railed cursing on the other side: "Silence! Between us is innocence in agony. We suffer for our crimes. Silence!"

Oh, ye people, be not afraid. Bitter herbs are sometimes a tonic for the body, and the bitter aloes that grow on this tree shall give strength and life to thy soul. This left-hand cross is a repenting cross.

As men who have been nearly drowned tell us that in one moment, while they were under the water, their whole life passed before them, so I suppose that in one moment the dying malefactor thought over all his past life. Of that night when he went into an unguarded door and took the silver, the gold, the jewels, and as the sleeper stirred he put a knife through his heart. Of that day when, in the lonely pass, he met the wayfarer, and, regardless of the cries, and prayers, and tears, and struggles of his victim, flung the mangled corpse into the dust of the highway, or heaped upon it the stones.

He says: "Oh, I am a guilty wretch. I deserve this. There is no need of my cursing. That will not stop the pain. There is no need of blaspheming Christ, for He has done me no wrong; and yet I cannot die so. The tortures of my body are outdone by the tortures

of my soul. The past is a scene of misdoing. The present a crucifixion. The future an everlasting undoing.

"What! No help from above, no help from beneath? Then I must turn to my companion in sorrow, the one on the middle cross.

"I have heard that He knows how to help a man when he is in trouble. I have heard that He can cure the wounded. I have heard how He can pardon the sinner. Surely, in all His wanderings up and down the earth He never saw one more in need of His forgiveness.

"Wilt Thou look for the moment away from Thy own pangs to pity me? Lord, it is not to have my hands relieved or my feet taken from the torture. I can stand all this; but oh, my sins! my sins! they pierce me through and through. They tell me I must die forever. They will push me out into darkness unless Thou wilt help. I confess it all. Hear the cry of the dying thief, Lord, remember me when Thou comest into Thy kingdom."

Likewise must we repent. You say: "I have stolen nothing." I reply: We have all been guilty of the mightiest felony of the universe, for we have robbed God — robbed Him of our time, robbed Him of our talents, robbed Him of our services. Suppose you send a man west as an agent of your firm, and every month you pay him his salary, and at the end of ten years you find out that he has been serving another firm, but taking your salary; would you not at once condemn him as dishonest?

Have you ever noticed the climax in the passage of Scripture which says: "The heart is deceitful?" That seems enough. But the passage goes on: "The heart is deceitful above all things!" Will you not say that is enough? But the passage goes further: "The heart is deceitful above all things and desperately wicked."

If we could see the true condition of the unpardonable before God, what wringing of hands there would be, what a thousand-voiced shriek of supplication and despair! But you are a sinner, a sinner. I speak not to the person who sits next to you, but to you. You are a sinner. All the transgressions of a lifetime have been gathered up into an avalanche. At any moment it may slip from the cliffs and crush you for-

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ever. May the Lord Almighty, by His grace, help us to repent of our sins while repentance is possible.

This left-hand cross was a believing cross. There was no guesswork in that prayer; no "if" in that supplication. The left-hand cross flung itself at the foot of the middle cross, expecting mercy.

Faith is only just opening the hand to take what Christ offers us. The work is all done, the bridge is built strong enough for all of us to walk over. Tap not at the door of God's mercy with the tip of your fingers; but as a warrior, with gauntleted fists beats at the castle gate, so, with all the aroused energies of our souls, let us pound at the gate of heaven.

That gate is locked. You go to it with a bunch of keys. You try philosophy; that will not open it. You try good works; that will not open it. A large door generally has a ponderous key. I take the Cross and place the foot of it in the socket of the lock, and by the two arms of the Cross I turn the lock and the door opens.

This left-hand cross was a pardoning cross. The crosses were only two or three yards apart. It did not take long for Christ to hear. Christ might have turned away, and said: How darest thou speak to me. I am the Lord of heaven and earth. I have seen your violence. When you struck down that man in the darkness, I saw you. You are getting a just reward. Die in darkness, die forever. But Jesus said not so; but rather: This day shalt thou be with me in paradise." As much as to say: "I see you there; don't worry. I will not only bear my cross, but help you with yours."

The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

THE MAN IN THE CENTER

I have shown you the right-hand cross and the left-hand cross. Now come to the middle cross. We stood at the one and found it yielded poison. We stood at the other and found it yielded bitter aloes. Come now to the middle cross, and shake down apples of love.



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Uncover your head. You never saw so tender a scene as this. You may have seen father, or mother, or companion, or child die, but never so affecting a scene as this. The railing thief looked from one way and saw only the right side of Christ's face. The penitent thief looked from the other way and saw the left side of Christ's face. But where you sit, in the full blaze of Gospel, you see Christ's full face.

It was a suffering cross. If the weapons of torture had gone only through the fatty portions of the body, the torture would not have been so great, but they went through the hands, and feet, and temples; the most sensitive portions. It was not only the spear that went into His side, but the sins of all the race — a thousand spears plunge after plunge, deeper and deeper, until the silence and composure that before characterized Him gave way to a groan, through which rumbled the sorrows of time and the woes of eternity.

Human hate had done its worst, and hell had hurled its sharpest javelin, and devils had vented their hottest rage when, with every nerve of His body in torture, and every fiber of His heart in excruciation, He cried out: "My God, my God, why hast thou forsaken me?"

It was a vicarious cross. The right-hand cross suffered for itself; the left-hand cross for itself; but the middle cross for you.

When a king was dying, a young man cried: "Pour my blood into his veins, that he die not." The veins of the young man were tapped, and the blood transferred; so that the king lived, but the young man died. Christ saw the race perishing. He cried: "Pour my blood into their veins, that they die not."

My hand is free now because Christ's was crushed. My soul escapes because

Christ's was bound. I gain heaven because Christ for me endured the horrors of hell.

When the Swiss, many years ago, were contending against their enemies standing in solid phalanx, they knew not how to break their ranks; but one of their heroes rushed out in front of his regiment and shouted: "Make way for liberty!"

The weapons of the enemy were plunged into his heart, but while they were slaying him their ranks, of course, were broken, and through that gap the Swiss marched to victory. Christ saw all the powers of darkness assailing men. He cried out: "Make way for the redemption of the world." All the weapons of infernal wrath struck Him, but our race marched out free.

To this middle cross, my dying hearers, look, that your souls may live. I showed you the right-hand cross in order that you might see what an awful thing it is to be unbelieving. I showed you the left-hand cross that you might see what it is to repent. Now I show you the middle cross that you may see what Christ has done to save your soul.

Poets have sung its praise, and sculptors have attempted to commemorate it in marble, and martyrs have clung to it in the fire, and Christians dying quietly in their beds leaned their heads against it. May all our souls embrace it with an ecstasy of affection. Lay hold of that cross, Oh dying sinner, everything else will fail you. Without a strong grip on that you perish. Put your hand on that and you are safe, though a world swing from beneath your feet.

Oh that I might engrave on your souls ineffaceably the three crosses, and that if in your waking moments you will not heed, then that in your dream tonight you might see on the hill back of Jerusalem the three spectacles — the right-hand cross, showing unbelief and dying without Christ — the left-hand, showing what it is to be pardoned — while the central cross pours upon your soul the sunburst of heaven as it says: "By all these wounds I plead for thy heart. I have loved thee with an everlasting love. Rivers cannot quench it. The floods cannot drown it!"

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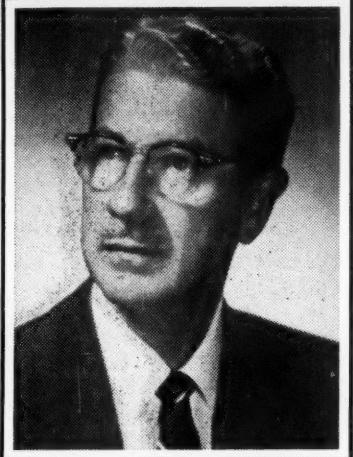
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LIVINGSTONE'S AFRICAN TRAILS

ARTHUR T. HARRIS, M.D., TH.D.
SHERMAN OAKS, CALIFORNIA

Dr. Harris, a skillful writer whose articles have appeared in the Saturday Evening Post, Reader's Digest and other prominent publications, resides in Sherman Oaks, California. He is a graduate in Medicine of Edinburgh University and holds American doctorates in Homeopathic Medicine, Philosophy, Science, Literature and Theology. Dr. Harris is organizing a medical missionary tour which will take him through African territory covered by David Livingstone. Hence this gripping article.

WHEN WE LEAVE the Union of South Africa on our Medical-Missionary safari through British Africa early next year, we shall be entering countries made famous a century ago by Africa's greatest medical missionary — David Livingstone. Today this land is called the Central African Federation, and embraces Southern Rhodesia, and Northern Rhodesia and Nyassaland.

It is just two years beyond the century mark since Dr. Livingstone discovered the famed Victoria Falls on the Zambezi River. True, from the Barotse Natives he had often heard tales about *Mosi-oa-tunya* ("the-Smoke-that-sounds"). But it was not until 1855 that he, the medical missionary, felt impelled to make the long trip by native boat to these fabled falls.

On the trip Livingstone learned that the ancient name of the Falls was *Shongwe* ("the Seething Cauldron"). He was in all seriousness told by his Barotse companions that in the region of *Mosi-oa-tunya* there lay hidden beneath the turbulent waters of the Zambezi a tremendous monster, ever ready to engulf a canoe and destroy its occupants, a myth accepted by the Natives, who yet believed that the proper

prayer could nullify the menace of this mythical brute.

The last mile of the river travel eastward, toward *Mosi-oa-tunya* had to be made in a tiny specially built canoe instead of the larger river boat. In this precarious craft Livingstone was piloted by one Zangwrella, named by the local Natives the "Guardian of *Mosi-oa-tunya*."

Uncomfortably, Zangwrella's nickname was *Tuba Makoro* — the "destroyer-of canoes." But the grinning "guardian" assured his white passenger that the small craft was both sturdy and easily maneuvered in the choppy and snag-infested waters, and that his nickname was ill-deserved.

Suddenly, there came to Dr. Livingstone's ears a distant roar, as of lingering thunder. As Zangwrella steered eastward with supreme skill, the passenger regained his composure, and marveled as the sound grew in volume.

He forgot to be alarmed when the choppy waters became rough and capped with sinister white foam. Instead, his eyes were fixed upon the mile wide wall of vapor that reached hundreds of yards into the heavens. That night he wrote in his journal, "It resembles

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smoke rising from large tracts of grass being burned."

His keen eyes took in the spreading green trees, at this season spangled with gaudy flowers; the beautiful tropical palms, loaded with golf-ball sized, ivory-white and ivory-hard nuts; the lush sylvan vegetation, in flamboyant colors, of exotic shapes.

"It had never been seen before by European eyes," he wrote, "but scenes so lovely must have been gazed upon by angels in their flight."

Because it was the dry season, the water was low, and Dr. Livingstone was able to land on a small island (which today bears his name), whose front yard was the yawning abyss of the Main Falls.

On the Southern Rhodesia side of the Zambezi, at the head of the Falls, we shall see the statue of Livingstone.

Five years later Dr. Livingstone decided that the less he used his medical skill the better, otherwise so occupied would be his time that he would have to neglect his pastoral, administrative and educational duties. One particular experience led him to this decision.

He had performed a minor operation to correct a native woman's barrenness after the native witch doctor had ignorantly failed. Within a year his patient presented her happy husband with a son. "The consequence was," wrote Livingstone, "that I was teased with applications from husbands and wives from all parts of the country," some walking over two hundred miles for his "child medicine."

We shall then travel eastward to view the Hoover-dam-to-be of the Rhodesias — the Kariba Dam, now under construction across the Zambezi halfway to the Indian Ocean.

We shall be reminded here that,

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while negotiating the Kabrabasa Cataracts, some 900 miles east of the Victoria Falls and 400 miles inland from the Indian Ocean, disaster overtook the mission boat, and Dr. Livingstone narrowly escaped drowning.

At this time he planned to install his family in a home on the uplands of the tributary River Shire. But when she arrived in Cape Town, Mary Livingstone was desperately ill, and some three months after their reunion she died.

"For the first time in my life," he wrote, "I am willing to die." But God came to his aid, and he pushed northward.

By January 1867 his expedition crossed the Chambezi River, in what is now the eastern border of Northern Rhodesia. Continuing northward through murderous swamps, he discovered Lake Bangweulu. Two years later, after suffering unbelievable deprivations and covering thousands of miles afoot, his party arrived at Ujiji, on the eastern shores of Lake Tanganyika.

He explored eastward to Nyangwe, and there witnessed the massacre of unwilling Manyuema tribesmen and women by avaricious slave traders. Sickened by the experience and by the fact that he had been impotent to avert the murderous attack, he trudged back to Ujiji, and there he remained, teaching and preaching and ferreting out information about rivers and mountains, and endeavoring to regain his lost health, in order to solve the riddles of the sources of the Congo River and the Nile.

We shall travel northwest from Nyasaland into Tanganyika until we reach Ujiji, the place where a momentous meeting took place in 1871.

The anxious world had lost sight of the famous and beloved explorer-physician-missionary-educator Livingstone, and from every nation came pleas, urging somebody to do something to find Dr. Livingstone.

It was early afternoon in Ujiji. Dr. Livingstone, weak and dispirited from his long illness, was suddenly electrified by volleys of rifle fire, followed by the loud shouts of men, women and children, all caught in the throes of some great fear, or excitement.

"Slavers!" Livingstone's lips formed the word. He wondered if he had the strength to cope with those nefarious traders in human flesh. Then his man-servant Susi, breathless from sprinting, appeared before his master's mud house.

"Bwana!" he gasped. "An Englishman!"

"What?" Dr. Livingstone held the door jamb for support.

"It is true, Bwana! I have seen him!" Susi pointed toward the dusty village square.

Bewildered, his head swimming, Dr. Livingstone moved into the roadway. He moved painfully, for every joint in his body ached. He pulled down the peak of his "ambassador's cap" against the glare of the sun, and peered across the square. Suddenly then, he gasped.

He reeled and staggered back a pace in amazement at what he saw: a crowd of Natives lined both sides of the roadway, and between them marched a string of porters carrying heavy loads, a group of armed Arabs with rifles over shoulders, and marching before them was a young and bearded white man. And beside the white man at the head of the column strode proudly a Native who bore the unfurled Stars and Stripes.

"An American!" Livingstone murmured.

Thus Henry Morton Stanley, who had been sent by the New York Herald to search for the noted missionary explorer, completed his trek. Gordon Bennett, Jr., owner of the newspaper, believed Dr. Livingstone to be alive and evinced willingness to support his theory by financing an expedition to make the search.

(Stanley was born June 10, 1841 of a family named Rowlands or Rollant in Wales; came to America and was adopted into the Stanley family at New Orleans in 1859; later became famous for exploits as an explorer and expert in the field of journalism.)

The bearded young man, a smile separating his firm lips, strode resolutely toward Dr. Livingstone. Two paces distant he stopped and doffed his pith helmet.

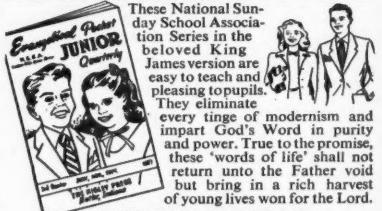
"Dr. Livingstone, I presume?" He bowed and his smile widened to a happy grin. His eyes, alight with a great inner joy, told of the fulfilment of a lifetime of yearning for this one moment.

"Yes." The elderly man stroked his grizzled beard. He moved forward a pace. He held out his hand. Ceremoniously, as if being introduced in a London salon, the two white men shook hands.

From Ujiji we shall proceed eastward to Tabora and then on to Old Chitambo.

Shortly after Christmas, when it became evident to Stanley that Dr. Livingstone could not be persuaded to go home with him, the two men journeyed together as far as Tabora, in the heart of today's Tanganyika. On March 14, 1872 they parted, Stanley traveling

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eastward and Livingstone ever further into the hinterland, searching for the watersheds of the Congo and the Nile.

For the second time he reached Lake Bangweulu, then struck due east across the Chambezi River. Suddenly, the weather turned so cold that Livingstone could barely hold a pencil between his fingers. Bravely, he stumbled onward. The Nile! The Congo! He must finish those pieces of work before submitting to the insidious whisperings born of exhaustion and ill health. If there were only someone who could carry on for him when . . .

Suddenly, like a vision it came to him: Stanley! There was the man to finish this exploratory phase of his work, the discovery of the sources of the Nile and of the Congo! He smiled, sighed and took pencil in hand.

No longer could Livingstone walk, and his emaciated body was constantly wracked with pain and theague of malaria. When his mind began to wander, his faithful comrades, "J a c o b Wainwright," a Nazik boy; Susi and Chuma, whom he treated rather as brothers than Africans, took the reins into their own hands, and transported their beloved *Bwana* to Ilala ("a-place-to-lie-down"), the village of friendly Chief Chitambo.

On the night of April 30, 1872 before stretching his fever-wracked body on his cot as was his custom, David Livingstone knelt in prayer. He never rose from his aching knees. In the morning his black friends found him still kneeling, his body cold and stiff and lifeless.

In Chief Chitambo's village their loving hands embalmed their master's body for its long journey homeward. Because his heart belonged to Africa, they removed that part of him and buried it in a dignified Christian ceremony at Old Chitambo, and there, today, in the very heart of no longer "Darkest Africa," stands the Livingstone Memorial.

We shall pause with bowed heads before this monument, this memorial of the Natives for one they loved, for the one whose memory has urged us to this task we have set ourselves.

Jacob and Susi and Chuma wrapped *Bwana* David's meager remains in clean clothes, then encased the body in a tannic, acid-impregnated bark gleaned

from certain local trees. They organized a safari of their own, and bore on poles the bier through 1500 miles of almost impregnable and danger-ridden wilderness to the coastal town of Bagamoyo in the Zanzibar Channel.

When the infrequent boat for England stopped at Bagamoyo, Jacob accompanied the body of his *Bwana* to London, for the master would not want to be without his servant on the long trip. And when, fifty weeks after his death, Livingstone's body was laid to rest in Westminster Abbey beside the rulers of Great Britain, Jacob the faithful served as a pallbearer.

"Whether we call him a great explorer, or a master missionary, whether we honor him as a liberator or commend him as a geographer," wrote Professor Frank Debenham, "Livingstone remains Mr. Greatheart, a pilgrim who would never swerve from his purpose or cease his struggles till life ended."

We shall travel north to Lake Victoria, the source of the River Nile. We shall visit the small town of Jinja in Uganda — but not to play golf in the only golf course that permits the player to lift his ball from a hippopotamus' foot imprint. No, we shall rather visit the Ripon Falls, the beginning of the Nile, and remember Stanley, the man who added "finis" to the work of his hero Livingstone.

In 1874 Henry Morton Stanley traced the course of the Congo. Four years later he discovered Mount Ruwenzori — the Mountains of the Moon — and Lake Albert Edward.

When in 1899 Stanley was knighted for his achievements by Queen Victoria, Sir Henry felt that he was but the custodian of an honor that in reality belonged to his lifelong hero, "Mr. Greatheart."

Only then could David Livingstone's words, written six weeks before his death, be recorded: "My birthday," he wrote laboriously. "My Jesus, my King, my Life, my All, O gracious Father, that ere this year is gone I may finish my work. In Jesus' name I ask it. Amen."

We shall move away from this modern Africa, blazing with electric lights from the power station erected at Ripon Falls, and ever remember that behind the brightness of this new Africa is the ever-present memory of its greatest citizen, David Livingstone.

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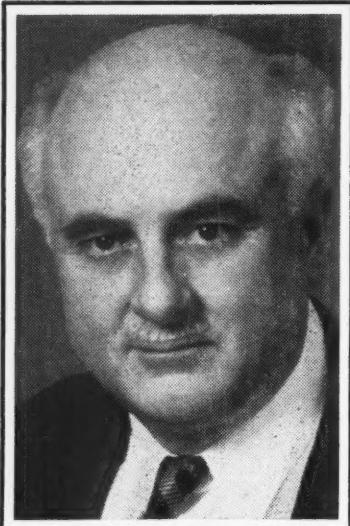
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THE PARABLES OF CHRIST

Third in a series of articles on the parables of Christ by Dr. Gerald B. Winrod. Each article is complete in itself ... but also connects with the one before and the one following.

SORTING through our Lord's parables it is discovered that Matthew's Gospel contains eleven found in neither Mark nor Luke. Two belong exclusively to Mark and seventeen to Luke. Three are recorded in both Matthew and Luke. Seven appear in Matthew, Mark and Luke. This makes a total of forty.

Matthew's eleven are now under consideration with present emphasis upon three, the Hidden Treasure, the Pearl of Great Price, and the Drag Net, Matthew 13:44-50.

The cluster of parables recorded in the thirteenth chapter of Matthew were addressed to two different types of hearers. Jesus sat in a house by the seaside. He went "out of the house" and addressed a mixed multitude on the shore. The burden of His message was four parables — the Sower, the Wheat and Tares, the Mustard Seed and the Leaven."

Then He "went into the house" and addressed a small group of spiritually

minded followers. The burden of this message was three parables — the Hidden Treasure, the Pearl of Great Price and the Drag Net.

The basic consideration was His program on the earth between the two advents. "The kingdom of heaven is like." There were, however, two different grades of teaching, one for those on the outside, and another for members of the inner circle on the inside.

It was known to the King that during the ensuing age there would be outsiders, men capable of seeing only the external manifestations of the Kingdom, interested spectators enjoying secondary blessings and advantages. He therefore dealt with aspects patent to all observers such as sowing seed, the growth of wheat, the visible progress of the Kingdom.

The first series of four parables were especially to men of sight. The second series of three parables were exclusively to men of faith. Those outside the Kingdom would be merely conscious of

things seen. Those inside the Kingdom would have confidence in things unseen. "The kingdom of God cometh not with observation."

After declaring the evident things of the Kingdom scheduled for the future, the Master proceeded to unveil certain hidden things to friends who possessed capacity to grasp the great truths involved, reminding one of Daniel's statement that, "the wise shall understand."

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The setting of the parable presupposes a time, in the ancient past, when there were no banks in which to deposit money or safety deposit vaults where valuables could be stored. It became a common practice to hide savings in a secret place or bury them in the earth. If an owner died suddenly, or for some other reason failed to retrieve his hidden treasure, another might make a search and find it.

Dr. Thomas Gutherie says in his quaint way: "The earth became a bank in which was accumulated, during the course of ages, a vast amount of unclaimed deposits."

The man described in the parable came upon such a treasure. Satisfying himself of its great value, he obliterated all traces of his discovery. Without explaining the motive to anyone, he sold all his possessions in order to purchase the field in which the "find" was hidden.

Two figures well-known to us in the parable of the Wheat and Tares come prominently into focus. Christ had discussed them a few minutes earlier outside the house, namely the *field* and the *man*.

"The field is the world." The Greek word for world in this instance is *kosmos* and takes in the entire planet, including every form of life, animate and inanimate. The man of the field is described as "the son of man." He plants seed in the field (world), in the parable of the Wheat and Tares. He finds something of great value in the field (world), in the parable of the Hidden Treasure.

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The man of the parable is therefore the divine Saviour and His treasure hunt covered the period that He spent in the flesh organizing and establishing His kingdom. Fortified with this knowledge, the hidden meaning of the story readily comes to light.

We are intrigued by the fact that He not only discovered the treasure but hid it again. Thereupon He purchased the field at tremendous expense.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

The man "selleth all that he had." The King of glory emptied Himself in order to bring in the kingdom. "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

The treasure cannot refer to salvation (as some have thought) because that would place the finder in the position of being a sinner. Moreover the man purchases the field and the treasure. Salvation cannot be bought. It is a free gift to be accepted on the basis of unmerited grace.

Human beings cannot earn salvation. They have nothing to give in exchange for it. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Knowing the field to be the world and the man Christ, the identity of the treasure is easily established: It is the hidden and latent possibility of realizing the Kingdom of heaven and government of God in the world.

The Kingdom, a secret plan originating in the Infinite mind and blueprinted from eternity, was brought to light by the Son of Man at awful cost. He materialized that which had existed for ages past. "The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began."

There now remains no secret regarding the principles of the Kingdom and the King's methods for ruling the hearts of His subjects. The order and beauty of that government are known. This is the hidden treasure, precious

beyond description and of value that cannot be computed.

The paradox of the man finding and immediately hiding the treasure can be explained. There are evil forces at work which keep the Kingdom from coming to complete fruition. The world knows the plan potentially and partially, but not experientially. The treasure has been found and is enjoyed by the insiders, but there remain outsiders in the present age to whom it remains hidden.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

This man, a traveling merchant, was a dealer in pearls which he bought and sold for gain. Finding one of surpassing value, he sold all he had and bought it, congratulating himself on a splendid investment. The pearl is used to drive home an important phase of the Kingdom message.

There exists a close relationship between the parable of the Hidden Treasure and that of the Pearl. The Kingdom, the man and the great value of the principal object remain basically the same. But the pearl introduces other features of interpretation unique to this parable. The story stands apart, unlike any other word picture of the Christ.

Let it be noted that pearls are produced only by organisms. They result from life processes. It is to be questioned if this can be said of any other gem. The next fact of interpretation is that pearls come into existence only through suffering. An oyster is hurt and dresses the wound with a pearl.

Perhaps a grain of sand or some other foreign substance works its way inside the shell. This tiny object does not become the pearl. On the contrary, the oyster puts layer after layer of nacre or mother-of-pearl over the sore, until there is wrought an exquisitely beautiful jewel. There is built over the injured area something unknown to any other realm of nature.

The Kingdom could not be established without injury. "Surely he hath borne our griefs, and carried our sor-

—Turn To Page 22.

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INDIAN HEALTH SECRETS

THERE NOW remains no doubt that many so-called primitive tribes possessed knowledge about health and disease of surprising value. Research is bringing this fact into focus.

Among these ancient peoples, of which only remnants remain, are the Indians of North America — particularly the tribes of the great Southwest such as Arizona, Colorado, New Mexico and parts of Old Mexico.

Considerable interest has been expressed in a recent press report, under a New York dateline, explaining how an old Indian formula for clearing up stomach ailments had been retrieved by certain doctors who are now introducing the product.

The article had a bold heading: "INDIAN PILL BEST FOR STOMACH ACHE, DOCTOR DISCOVERS."

The first paragraph of the story led off with the statement: "A tablet made of vegetables and herbs which American Indian medicine men used to soothe stomach aches, has been proved superior to modern drugs in treating intestinal disorders, a medical journal reported today."

Then the story went on to explain that a physician in Columbus, Ohio "dug in the medical history of the seventeenth century American Indian medicine men" and from this source discovered a preparation of herbs "that has proved 87% effective in clinical

tests, or 32% more successful than any modern medication."

Many, looking in upon the Indian's past, have been amazed to learn of the superior knowledge these people possessed in health matters . . . their understanding of nature's secrets and ability to clear up ailments to which our modern civilization is heir, including heart disease, by the use of extracts from Cactus, Yucca and other desert plants.

Today in Mexico and the Southwest, Indians continue to practice their ancient herbal knowledge. Cactus flour is still used for its nutritional value, Cactus for making candy, tea from a bush which grows profusely throughout the desert called by old prospectors "Squaw Tea," considered by some a prime purifier and blood tonic!

We are told the Indians used the "Greasewood" extract to combat respiratory disturbances, the spiny Ocatello with its beautiful red blossoms, to overcome conditions seemingly related to diabetes. Indeed the list of herbal remedies which these tribes have carried down from past generations is full and astounding in implication.

The U. S. Pharmacopeia still carries on its official pages many remedies derived from the perfection of Indian remedies, amongst these the Saw Palmetto, familiar to residents of Florida, knowledge of which was gained long ago from Indians of the Seminole

tribes. Some physicians continue to use the powdered form, extracts or tinctures of the Cacti-grandiflorus (century plant) as a substitute for drugs such as Digitalis in dealing with heart conditions.

One of the modern miracles of science is the utilization of the humble and lowly Mexican Yam (a former wild growth considered of no value and even a pest) in the production of hormones akin to those used by the human body in the glandular functions so essential to health and well-being.

Another useful discovery was the Rauwolfia from the root of a plant called Snakeroot, hailed as one of the great possible future boons in correcting adverse mental conditions and controlling disorders involving blood pressure.

The list is lengthy . . . Cactus, Yucca, Yerba Scenta (used for asthma) Greasewood, Yam, Snakeroot, Saw Palmetto and many others, but all known in one way or another to Indians who, in their natural and primitive way, reduced suffering and extended the life span often far beyond the hundred-year mark.



THE DEFENDER prides itself on having brought its readers news about an Indian health vitamin product called Ra-Mana. The name is derived from RA, which symbolized the Sun, and MANA, long known as an Indian sound meaning Magic. *Sun magic!*

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Published reports state that Ra-Mana M contains several vitamins and a number of mineral substances essential to health. The introductory offer recently made to Defender readers by the Ra-Mana Company, that a supply of both M and B would be sent for the price of one, proved acceptable to a large number of people . . . and is being repeated this month on the opposite page.

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Vitamin B ₁₂	1.5 Mgm.	***
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FROM PAGE 19.

rows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Reproach hath broken my heart; and I am full of heaviness."

Pearls symbolize innocence and purity. This is the meaning of the Greek term, *margarites*, from which our English word "purity" emerges. An impure intruder enters a shell and becomes the basis for adding something wholly pure to nature's order. Who will say that this does not suggest the processes of the Kingdom for changing sinners into saints?

The man of the story was interested in only the best, goodly pearls. But the one discovered, surpassed his fondest dreams and expectations. It was so precious as to be worthy only for the adornment of a king. In ancient times, the finest of everything was reserved for the ruling monarch. It is not likely that the most beautiful, priceless pearl in the world would be allowed to fall into other hands.

"For he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

The pearl is also a fitting symbol of the Church, made up of "called out ones" and forged into the most resplendent gem of the ages. Paul portrays the saints collectively as Christ's

bride and says: "This is a great mystery: but I speak concerning Christ and the church."

There was nothing promiscuous about the search of the merchant. It was no accident that he located the pearl. He knew exactly what he was looking for and wanted. The Church had existed in the mind and purpose of God from eternity. The purchase of the pearl was its materialization.

*The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From Heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.*

Associated with the "mystery" of the Church in Paul's letter to the Ephesians, is the "mystery of the gospel." Through the preaching of the Gospel, people are conditioned to receive uncreated eternal life which cannot be acquired by physical birth.

This plan was conceived in the mind of God from the foundation of the world. It is indeed a mystery. We cannot join the true Church. We are born into it. Mortal eye has never seen the Church, but Christ saw it from eternity. The same life is imparted to the born again believer that the world saw manifested in the person of the Saviour.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The merchant "sold all that he had," left the ivory palaces, took the form of man and came to earth that we might see and know God at human levels. In this way the finest, fairest and most resplendent jewel ever to flash on the horizon of eternity could be produced.

"The Church of the living God, the chosen and elect company who will become in their union with Christ the medium of manifestation, is the pearl the merchant saw," says a well-known writer, "and to give which to God He poured out and sold all that he had."

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and set down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world."

This parable concludes, like an appendix, the series of Matthew chapter thirteen devoted to the Kingdom principle in the present age. In view of what has gone before, it invites only brief comment.

Fishermen present that day "by the sea side" had no difficulty visualizing our Lord's word picture. A huge net is spread on the surface, then let down into the water, left a while, and finally lifted. All kinds of fish are caught in its meshes. Thereupon the good are separated from the bad.

The Saviour's interpretation did not include the fishermen, the sea or the net. He concerned Himself only with the end result, namely the final separation and judgment which will draw the age to a close. Emphasis is upon the word *so*. "So shall it be in the end of the world."

A huge net, the influence of the Kingdom, is let down into the sea of humanity. Wherever it spreads, the power of the Church is exerted and decisions to accept or reject Christ are made. The trend of the age is toward a grand finale in which there will be a last separation with everything good produced by the Kingdom preserved and all else eliminated as the new age dawns.

This parable provides a glimpse into the future, a picture of end-time events flash on the screen before us. There it ends.



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MY TWO WIVES

A Defender Hour Broadcast

DR. HARVEY H. SPRINGER
ENGLEWOOD, COLORADO

THE SUBJECT of my short message on this broadcast suggests the possibility of domestic discord. When Dr. Winrod announced it, maybe you thought I was going to discuss divorce. It's a peculiar subject, "MY TWO WIVES."

I admit choosing it to arrest attention, create curiosity and provide me with an opportunity of reaching some who might not otherwise listen. You naturally wonder what a preacher will say about having two wives.

Many men and women go through life, making the best of it, thoroughly unhappy with one another. The same is true in the spiritual realm. I will try to explain what I mean. The world is full of mismated professed Christians — not properly oriented as to religious experience.

MY FIRST WIFE

You have among your acquaintances some poor fellow who is being literally led a dog's life. He is an object of your pity. Perhaps he is a kind of milk toast individual, frightened at the sight of his wife who is overbearing and determined to run him.

She nags and fusses at him all the time. She dominates his every move. Nothing he ever does is right. She constantly condemns him. She keeps a ring in his nose. She leaves him to shift for himself, then points an accusing finger and screams at him day and night.

Away from home, or when company comes, she can put on a pious front and appear quite lovey-dovey, but the neighbors have no trouble seeing through her. The browbeaten and hen-pecked husband seems tied to her "until death do us part."

He made a bad bargain, but is trying to stay with it. She has laid down a set of laws, rules and regulations that

must be followed. The least infraction sends him to the dog house. She is always complaining, so that he even has to do such house work as scrubbing, cleaning and washing dishes.

Such was my first wife. Her name was Miss Law.

Her very name discloses that she was a stern, demanding sort of person. You only have to read Exodus, chapter 20, to understand that she dominated me, and bound me, with a chain of do's and don'ts.

She posted rules difficult to keep, and laws hard to bear, all over the place, including James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

There were times when I would try to pull away and not let her lord it over me, but this only produced an unbearable conflict, "Because the carnal mind is enmity against God, neither indeed can be" — as stated in Romans 8:7.

So there was continual discord, always fighting, quarreling, seesawing back and forth, "For by the law is the knowledge of sin."

Every time I took a step, old lady Law nagged and accused and condemned. Every time I did something wrong, she pointed an accusing finger in my direction. Many of her accusations were false. I felt like a criminal. "Moreover the law entered, that the offence might abound."

She led me around and made me do things I did not want to do. She cursed me. She ran me into debt so heavily that it appeared I might never be able to get out. "For the good that I would I do not; but the evil which I would not, that I do." "I was a debtor to the whole law."

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Then one day, my first wife died.
She died at Calvary. I put Romans 10:4
on her tombstone: "For Christ is the
end of the law."

MY SECOND WIFE

With the passing of Law, I was free to marry again. I took a new wife and her name was Grace. I will say one thing in Miss Law's favor: she taught me really how to appreciate Grace. The contrast was very great.

After living with the Law so long, trying to find a little happiness, then coming into the presence of Grace, the experience was at first almost overwhelming. I wanted to sing all the time:

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

Grace was everything that Law was not. She was beautiful, charming, delightful to know, kind, gentle, embracing. She was considerate of me and my frailties.

She justified me according to the law of love and calmly quoted Titus 3:7, "That being justified by his grace, we should be made heirs according to the hope of eternal life." And Romans 3:24, "Being justified freely by his



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grace through the redemption that is in Christ Jesus." Grace clothed me with riches. She put upon me a beautiful robe, shoes on my feet and a ring of identification on my finger. She had great riches which were shared with me.

When I thought of the past poverty with Miss Law, my mind turned to the charming words of Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And Ephesians 2:7, "That in the ages to come he might shew the exceeding

riches of his grace in his kindness toward us through Christ Jesus."

Grace never condemned or spoke with harshness, but in love. She fed me, comforted me, and made me strong for the problems of life: "My grace is sufficient for thee: for my strength is made perfect in weakness."

Grace will be at my side when I reach the end of life's road to comfort and gently whisper: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

RESULTS OF ZIONIST PROPAGANDA

ZIONIST propaganda in the United States is directly responsible for whatever gain Moscow is these days making in the countries of the Middle East. Recent changes in Syria result from the campaign of falsehood, misrepresentation and vilification of Arab peoples promoted by Jews in this Country through press, radio and TV.

Everything possible is being done to offend the Arabs and destroy the traditional feeling of good will they have had for the United States.

If the Jews get what they want (namely all-out hatred between American and Arab peoples) and Russia moves in as a result and surrounds so-called Israel ... will that really be what they *want*?

Persons who understand how the Zionist propaganda machine operates, are not only nauseated but alarmed, over its success in the present campaign to alienate us from the countries of the Middle East. Arab leaders know Jewry at close range and do not feel safe to do business with governments under its control.

Moscow leaders will do anything to gain an advantage, and with an eye on Middle East oil are for the present filling the political vacuum created by

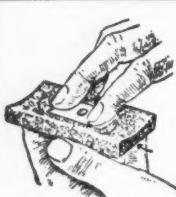
Zionist hatreds generated between Americans and Arabs.

The entire Arab world recoiled and sentiment curdled when New York Jews taunted and insulted King Saud upon his arrival in the United States early this year at the invitation of the State Department. Mayor Robert F. Wagner did their bidding.

David Lawrence, editor of the U.S. News & World Report, is a Jew. The most popular page of his publication bears the heading "Washington Whispers." This section contains an attack on the Arabs practically every week, usually some fabricated yarn.

Jewish members of the United States Congress, like Multer of New York, have inserted hundreds of thousands of words in the Congressional Record containing vituperative attacks on Arab leaders.

Canned editorials, supplied by the Jewish Anti-Defamation League, are appearing in newspapers throughout the Country praising Zionism and insulting Arabs. David Dubinsky recently sent \$1,100,000 to Israel, out of the



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NATIONAL CHRISTIAN SERVICE
ASSOCIATION

P.O. Box 331 Columbia, S. C.

International Ladies Garment Union Fund. Newspaper and radio commentators of the Chet Huntley, Drew Pearson, Alsop Brothers type are poisoning public opinion.

Eleanor Roosevelt belongs to the same pro-Zionist group. She started a recent edition of her daily newspaper column with these words: "I am in Houston, Texas for two lectures on behalf of Bonds for Israel . . ."

American dollars being raised for the Zionists whose gangster mobs drove over a million Arabs from their homes in 1948, and have since done everything possible to keep help from being syphoned through to these refugees!

James Roosevelt, a member of Congress from California, tours the nation, under Zionist auspices, raising money for Israel, saying in his speeches: "Their frontier fight (referring to Israel's attack on Egypt) exemplified the same type of spirit, faith and determination our ancestors showed in fighting for this country's freedom."

On August 26th, after the announcement of Soviet advancement in Syria, the Wichita Eagle spread the following headline on its front page, "Arabs, Out of Spite, Refuse to Permit Wound to Heal." Then followed a condemnation of Arab peoples for protesting the Zionist invasion of their land, the plundering of their possessions, the stealing of their property — the murder, rape, arson and other crimes of the Stern gangs and criminal bands that swept into Palestine from the underworlds and ghettos of western nations.

Time magazine publishes regular attacks on the Arabs and after one such recent tirade, a reader in Norman, Oklahoma wrote the editors as follows: "Your insistence on accusing Egypt of being a pro-Communist country, which is not true, will move Egypt closer to the Soviets."

Zionist propaganda in the United States is having exactly this effect ... and there will be no hope of reversing the trend until public opinion in this Country becomes enlightened regarding Jewish prostitution of its press, radio and TV.

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DR. ROY DE WELLES

DR. ROY DE WELLES, Administrator of the Fremont Clinical Service, 5625 Melrose Ave., Los Angeles, California is credited with knowing as much about the colon, its construction and behavior, what makes it tick and how to keep it happy — as any living man!

He believes the accumulation of waste matter in the colon to be the fundamental cause of about ninety per cent of modern ailments, including many of the so-called incurable diseases.

Dr. DeWelles has invented an instrument for treating colon disorders which is now being used by Medical Doctors, Osteopaths, Chiropractors and Naturopathic Physicians in all parts of the Country. It is part of the service being offered at Fremont Clinical Division.

Research on this subject, and the work of scientists and doctors, leaves no doubt that the greatest enemy to health and long life is the colonization of unfriendly bacteria in the colon. One authority says that lower animals live seven times the duration of their growth period. According to this ratio, humans should average not less than 150 years. The brevity of human life is attributed chiefly to intestinal toxemia; accumulated poisons in the colon that tear down.

Comparative studies indicate that there exists a close relationship between the general condition of man's health, and the kind of bacteria colonized in the lower bowel. Particles of food stored in the colon become a workshop

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COLON THERAPY

which generates more toxin than the combined output of all other poison factories in the body. Microbes turn food residues into poison bacteria.

The pollution of the blood stream from poison generated in the lower bowel, does not cause the same kind of malady in all afflicted persons. Those tissues, organs and glands which are weakest receive the most injury.

As a result, accumulated poisons in one person's colon impairs the kidneys and causes Bright's disease. In another the pancreas is damaged and the result is diabetes. In another stomach ulcers, or high blood pressure, or cancer, and so on. Poisons generated in the colon must assert themselves in some manner unless eliminated.

Dr. DeWelles' colon therapy unit used at Fremont in Los Angeles is unique in that it supplies oxygen while cleansing the colon and removing destructive organisms, and at the same time heals the intestinal membrane.

On one point all medical authorities agree, namely, that no one can survive and thrive without a continuous supply of oxygen. The machine invented by Dr. DeWelles contributes to the oxidation processes of the colon.

Oxygen is essential to the normal functions of every organ and cell in the body. The activities of the brain, heart, circulation and breathing itself are regulated and controlled by the oxygen tension of blood and tissues.

Digestion, assimilation, elimination, metabolism and gland functions all de-

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pend upon oxygen. It seems to have remained for Dr. DeWelles to apply oxygen in correcting disorders of the colon.

Putrefaction bacteria cannot live in the presence of oxygen supplied by his machine. Nature's three oldest and best healing agents are used — oxygen, water and air.

Oxygen is necessary in the healing of intestinal ulcers, inflammation and injuries to the colon, in the same sense that it is essential to the healing of an external lesion, according to Dr. DeWelles.

A CASE HISTORY: Mrs. "S" of Oakland, Nebraska. She had been ill for some time before being treated with a DeWelles instrument. She suffered three months from projectile vomiting. Could not retain even the least particles of food; kept in hospital on intravenous feeding, building her up for surgery to take out entire colon, a colostomy. Just before the date set for operation, the services of a doctor who used the DeWelles instrument were engaged.

The diagnosis showed no indication of cancer. There was instead a ballooned, spastic colon and tangled adhesions. The doctor called it "ulcerative colitis." After the first treatment Mrs. "S" started eating and retaining food.

Symptoms disappeared in a few weeks and recovery was rapid. There has been no further trouble. Only six treatments were administered. Ten years have elapsed and no recurrence. She still has her colon. Had it been removed Mrs. "S" would probably now be in her grave.

The Defender feels it is rendering a Christian service at health levels by reporting in this abbreviated way, on Dr. DeWelles' research and results from seeing the system of treatment that bears his name.

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LIQUOR DRINKING WOMEN

DR. SAM MORRIS
OKLAHOMA CITY, OKLAHOMA

SOMEONE has said that back of every great man is a good woman. We think of the mother of Moses, the mother of Samuel, the mother of Samson, the mother of John the Baptist and the mother of Jesus. We think of the opposite. There was Jezebel the wife of Ahab. There was Herodias who had John the Baptist put to death.

Manhood rises or falls by its standards and appreciation of womanhood. Men can't get away from the influence of godly mothers, the commanding inspiration of a lovely wife, or the charm of a sweet sister.

A nation's greatest wealth is not its skyscrapers, not its radio networks, its airliners, its railroads, its rolling plains, its fertile fields, its grazing herds, its wooly flocks, its black farm land, its timbered forest, its humming industries, or its international commerce.

America's greatest wealth is her womanhood. You let the womanhood of this Country go to the dogs and lose that refining, inspiring and uplifting influence over the manhood of America and it won't be worth fighting for against any nation anywhere in the world. Holy womanhood and pure mothers are indispensable.

When I see the cocktail lounges filled with women, the beer taverns packed and jammed with them, the honky tonks and roadhouses abounding with them; when I see women wobbling down our streets smoking and cursing and drinking and telling smutty jokes, well I don't know! It gives me a sinking sensation about the heart as I think of America's future.

RECORDS TELL THE STORY

Female arrests for drunkenness lead all others.

Between 1941 and 1947 over 80,000 drunken women's fingerprints and police records went into the FBI files. The trend has *not* turned for the better since these figures were compiled.

Another 6,996 records went into the files for drunken driving and 8,242 went into the files listed as violators of liquor laws.

At the end of 1947 there were more than 100,000 women's names in the FBI files showing drunkenness, drunk driving, or liquor law violations as the cause of arrest. That number has now been augmented beyond the quarter of a million mark.

Twenty years ago one out of every eight known alcoholic cases was a woman. It is now one out of every four. Alcoholism among women has doubled in the last 20 years.

Dr. Robert V. Seliger, for many years a member of the Psychiatric staff of Johns Hopkins Hospital, writing in the Woman's Home Companion on the subject, "Are Women Drinking Too Much?" declared:

"In my waiting room every afternoon there is a group of tragic women. They range in age from 18 to seventy. Some wear mink coats and diamonds; some are obviously poor. Most of them you might meet anywhere in America — housewives, mothers, and professional women, teachers, nurses and business girls. But each has the same tragedy. All are ill and their illness has the same symptoms, Alcoholism ... These patients of mine unfortunately are not suffering from a rare affliction. All over the United States more and more women are becoming victims of alcoholism."

Dr. Seliger went on to write that the "ratio of women alcoholics to men has steadily risen during the last 20 years and is continuing to rise." He said further that 30 to 40 alcoholics in every 100 may be helped back to health but that "the others were doomed more certainly than if they had cancer; They will end their lives in psychiatric hospitals or literally drink themselves to death, bringing pain and sorrow to themselves, families and friends while doing it."

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NEW LIFE, DEPT. D-96, ROWAN, IOWA

WET NEWSPAPERS TESTIMONY

The Hearst newspapers ran a special series of editorials on drinking women. One was entitled "Stop This Infamy" and among other things it said:

"Day after day, night after night, in every large city of the Country, women are brought in to police stations, staggering, incoherent, drunk, and the records tell the same sordid story:

"Arrested in a bar — too drunk to walk — investigators report home and children neglected."

The female bar fly, the unescorted woman who spends more and more of her time in public drinking places, is becoming one of the nation's major crime problems. She repeatedly reaches a state of maudlin degradation. Broken marriages and homes, cases of neglect and cruelty to children, leading to juvenile delinquency, have followed in logical sequence."

The Baltimore News-Post in an editorial on "Women in Saloons" had this to say:

"The pre-prohibition saloon was exclusively a masculine center. It had developed and enforced certain standards of conduct. With infrequent exceptions, it was operated on a seemly and quiet fashion. But the modern version is something else entirely.

"The majority of customers are women, many of whom are unescorted. The talk is excessively free and shockingly prurient. Young girls who should be in school and married women who should be at home, accept too many drinks from utter strangers. Every decent restraint and convention is either relaxed or hooted down. The result is obvious.

"Criminal news and police blotters are heavily loaded with accounts of shameful brawls, indecent embroilments, jealous revenges and worst of all — the now routine cases of abandoned children, broken homes and juvenile outrages. This is not a pretty picture, but unfortunately it is an accurate picture."

WHY WOMEN DRINK

What put the American women to drinking? The wets say National Prohibition did. They say women didn't drink before the coming of prohibition.

They didn't wear mannish bobs before prohibition. They didn't wear knee-high and breast low dresses before prohibition. They didn't parade the streets in shorts, bare-legged, bare-bellied, and bare-backed before prohibition. They didn't paint their toenails, suck cigarettes and ape the men in vulgar talk before prohibition. But

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they do now and so I guess prohibition is responsible for all of these female ways today!

I'll tell you what put the American women to drinking.

When such prominent women as Mrs. Roosevelt lent their endorsement and approval to it by going on the radio and telling the nation that, "The average girl of today faces the problem of learning, very young, how much she can drink of such things as whiskey and gin, and sticking to the proper quantity."

That's what put the American women to drinking.

When such national leaders as brain truster Rexford Tugwell as spokesman of the Democratic Administration soon after its inauguration under the Roosevelt dynasty went before the Democratic Women's Convention, and urged the women of this Country to go with their husbands to the beer gardens and follow the example of Mrs. Roosevelt and serve wine in their homes. He spoke in glowing terms of "wine, women and song."

That's what put the women of America to drinking.

When the big roadside and street billboards, the blazing neon signs, the slick national magazines, and the daily papers started featuring beautiful women in drinking, endorsing, approving and recommending various brands of beer and wine and other alcoholic concoctions.

That's what put the women of America to drinking.

When popular novels, magazines, serials and radio dramas began to pour into American homes a constant barrage of stories, skits and entertainments featuring women drinkers.

That's what put the women of America to drinking.

When the breweries and wineries began buying nationwide network time and choice evening time on local radio stations to feature women entertainers, women speakers, and give away recipes and cook books glamorizing, publicizing and popularizing the use of beer and wine as a necessary feature to perfect entertainment and welcome for the model host.

That's what put the women of America to drinking.

When the night clubs, the cocktail lounges, the roadhouses, the taverns and the beer bars began employing thousands upon thousands of young girls as waitresses, car hops, and beer servers.

That's what put the women of America to drinking.

DR. MORRIS will speak Sunday, October 27th over the coast-to-coast NBC radio network (not TV) at 7:15 P.M. Eastern time, 6:15 Central time, 5:15 Mountain time, 4:15 Pacific time ... on the subject, "Results of Repeal." The occasion will be World Temperance Sunday. Let announcements be made at church services, in church bulletins, Sunday School classes and through other public media.

When cafes, restaurants, tea rooms, bus and railway and air terminals installed the handy beer, wine and cocktail dispensary and every time American women read of the doings of the Hollywood stars, the social climbers, and the smart set, they were impressed with the importance of booze; every time they picked up a newspaper, magazine, popular book or listened to the radio; every time they went for a ride in the country or a walk down the street; every time they took a trip by bus, train, plane or automobile and went to a resort in the mountains, on the lakes or by the seashore; every time they went to the grocery store for the family food, the drug store for the family drugs, or to the ice house for family refreshments they had to elbow their way around kegs, cases, bottles and cartons of beverage alcohol.

That's what put the women of America to drinking.

When television brought the vaudeville shows of New York and Hollywood into the living room of the American homes with glowing pictures of women pouring, serving and praising beer for family meals, neighborly visits, picnics, reunions, celebrations, parties and pleasant memories.

That's what put the women of America to drinking.

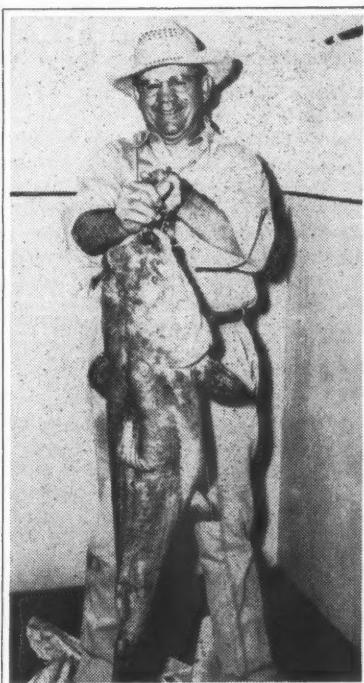
MORAL REHABILITATION

When morality drops, the cultural level also sags. Politics and economics register the baneful effects. Dr. Edward Elson, pastor of the Washington church which our President attends, has written a stinging rebuke to modern secularism in which he says:

"Since the turn of the century, we Americans have learned how to jazz our music and syncopate our thinking, to philosophize with boogie-woogie and esthetically cavort with the jitterbug ... How stupid can we get?"

In a thousand ways, life, once motivated by deep religious convictions and disciplines, has become increasingly secularized. Women have a responsibility for guiding us back to sanity, but those who permit themselves to sink under the influence of alcoholism will never be able to thus serve their Country and their God.

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EDITORIALS

THE SUPREME COURT

IN RECENT YEARS the Supreme Court has upon occasion forsaken established law procedure for "legislation by judicial decisions." There have been decisions which concern the affairs of a single state only — affairs which under the Constitution are reserved to the state concerned.

Let us see how "supreme" the Supreme Court really is, by tracing its authority to the source.

1. The initial and continuing ultimate authority in the United States reposes in the people of the states. It was the people in the several states who decided to sever their ties with England.

2. The second authority reposes in the state governments, which these people founded. The representatives of the original states met in convention and adopted a Constitution, reserving to themselves all powers not specifically delegated to the newly authorized federal government.

3. The Constitution is thus third in the chain of authority in the United States.

4. Under the Constitution, the Congress is the Supreme authority. It alone can declare war, issue money, and levy taxes. Neither the President nor the Supreme Court can remove a Congressman or a Senator from his office, but the Congress can impeach and remove from office a President or a Supreme Court Justice.

5. The Supreme Court is thus in the fifth order of importance in our government by origin and under the Constitution. This fact should never be lost sight of. The decisions of the Supreme Court are subject to review by impeachment, by corrective legislation by the Congress, and by interposition. This latter historic legal process provides that when the Supreme Court and a

state are in conflict, the change in the state's law can be effected only by submitting the Supreme Court's decision to the people of the United States in the form of an amendment to the Constitution and by the adoption of this amendment by three-fourths of the states.

—Colonel John Beatty.

POISONERS PAUSE

BACK a few years ago when the giant Aluminum Company of America began the drive to sell its poisonous waste product, sodium fluoride, to city water departments only "crackpots," "extremists," or "hard-shell reactionaries" opposed this wonderful progress. Everyone else obediently believed the venal propaganda of the U. S. Public Health Service which was — and still is — in league with the sodium fluoride salesmen. As a result, cities began to dump rat poison into their water supplies as if it were bourbon.

Armed with truth, however, and knowing that it was right, the Right-wing forged ahead, not caring about the opinion of the so-called "experts."

Down through the months the Right was able to convince more and more doctors, dentists, lawyers and civic leaders of the terrible dangers, both to American health and liberty, this conspiracy entailed. The progress of the fluoridators became more difficult. Seven hundred communities rejected it. Then, on March 6, 1957, New York City officials, after hearing the arguments of both Rightists and Leftists, unanimously voted against it! This was a tremendous victory for the Right.

In its last issue, National Fluoridation News reports that, "Fluoridation has rumbled to a standstill." It is now up to the Right to take the offensive and completely rout and destroy the sodium fluoride conspiracy.

—Right.

TAKING THE KINKS OUT OF RELIGION

This 101 page book deals with the gross errors now taught from tradition about dates of Christ's Birth, Baptism, Ministry, Crucifixion and Resurrection. Learn the TRUTH. Help put Christianity on a firmer foundation. Make fewer skeptics. Stiff back \$2.00. Paper only \$1.00. Postpaid.

J.S. O'HARA ... P.O. BOX 91 ... ROMNEY, WEST VIRGINIA

GOFF'S AFFIDAVIT

I, Oliver Kenneth Goff, was a member of the Communist Party and the Young Communist League, from May 2, 1936, to October 9, 1939. During this period of time, I operated under the alias of John Keats and the number 18-B2. My testimony before the Government is incorporated in Volume 9 of the Un-American Activities Report for the year 1939.

While a member of the Communist Party, I attended Communist underground training schools outside the City of New York, in the Bues Hall, and 113 East Wells St., Milwaukee, Wisconsin. The East Wells St. school operated under the name of the Eugene Debs School. Here, under the tutoring of Eugene Dennis, M. Sparks, Morris Childs, Jack Kling and others, we were schooled in the art of revolutionary overthrow of the established Government.

We were trained on how to dismantle and assemble mimeograph machines, to use for propaganda purposes during the revolution; how to work on guide wires and fuel lines of airplanes so that they would either burst into flames or crash to the ground because of lack of control; how to work on ties and rails to wreck trains; and also the art of poisoning water supplies.

We discussed quite thoroughly the FLUORIDATION of water supplies and how we were using it in Russia as a tranquilizer in the prison camps. The leaders of our school felt that if Fluoridation could be applied to American water supplies, it would bring about a spirit of lethargy in the nation, and help keep the general public docile during a steady encroachment of Communism. We also discussed the fact that keeping a store of deadly fluoride near the water reservoir would be advantageous during the time of the revolution, as it would give us opportunity to dump this poison into the water

WORLD CHURCH IN PROPHECY

A penetrating analysis of the World Church in the light of Bible prophecy by Dr. Edward Fehr. Every Christian needs to be familiar with this indictment of the Laodicean Church age. Price 25 cents. Prophetic Bible Conference Bureau ... Hoisington, Kans.

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supply and either kill off the populace or threaten them with liquidation, so that they would surrender to obtain fresh water.

We discussed in these schools, the complete art of revolution: the seizure of the main utilities, such as light, power, gas, and water; but it was felt by the leadership, that if a program of fluoridating of the water could be carried out in the nation, it would go a long way toward the advancement of the revolution. The above statements are true.

—Oliver Kenneth Goff.

This statement was signed, sworn and notarized in the city of his residence ... Englewood, Colorado.

THE TERRIBLE ATOM

SEVERAL SCIENTISTS who worked on the original atom bomb project hoped the experiment would fail. They feared if successful, an uncontrollable force might be unleashed capable of annihilating the human family and destroying the planet. Some have since expressed anxiety about the possibility of triggering a chain reaction freakish enough to dissolve the elements in a celestial and terrestrial conflagration.

On July 22, 1957 Secretary of State John Foster Dulles made a public appeal to Moscow leaders for cooperation toward limiting the producing of nuclear weapons lest mankind should commit suicide by their use. His plea seemed to fall on deaf ears. He warned that "time is not unlimited."

Mr. Dulles said in what appeared to be a crucial announcement: "The whole world faces a grim future if the war threat is not brought under some international controls. As matters are going the time will come when the pettiest and most irresponsible dictator could get hold of weapons with which to threaten immense harm."

The speaker emphasized the necessity of reversing present trends toward global destruction if human beings are to be spared the inconvenience and disgrace of becoming "burrowers within the earth's crust." His words served to remind Bible students of Revelation 6:15, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free

man, hid themselves in the dens and in the rocks of the mountains."

MAN'S INVENTIONS

THE CHAIRMAN of the Atomic Energy Commission, Adm. Lewis L. Strauss, discussed in a speech Thursday what he called "the multi-billion dollar question, the 2,700,000,000 person question." He declared that this question sums up the challenge of our times: "Can man learn to live with his inventions, or must he perish because of them?"

The Bible gives the answer. There can be no solution that leaves God out. God says, "Those who forsake the LORD shall be consumed. . . And the strong shall become a fuse, and his work a spark, and both of them shall burn together, with none to quench them." Man will perish with his inventions unless he repents of his wickedness and turns from it to God.

— Billy Graham.

CIVIL RIGHTS

THE CONTROVERSY now centering around Civil Rights legislation, again brings into focus the ugly situation existing in Wichita, where both daily newspapers and all local radio stations entered into a conspiracy sixteen years ago to violate Gerald B. Winrod's right of free speech (as provided in the Bill of Rights).

It was decreed at that time, and continued down to the present hour, that only derogatory remarks concerning him and his religious and patriotic labors, should be published and spoken through local media of public information.

His repeated efforts to purchase advertising in the two Wichita newspapers and time on the radio stations, have been rejected — despite the fact that he is heard every week over more than a dozen other stations in Kansas, and an equal number in the neighboring States of Missouri, Iowa, Nebraska, Oklahoma, and Texas.

Dr. Winrod also speaks nightly over a chain of super-power Mexican border stations, enjoying perhaps the largest religious listening audiences in the history of radio. The hypocrisy of much of the present furor over Civil Rights is indicated by the fact that the very (Jewish) interests and groups creating

it, are responsible for the violation of Dr. Winrod's rights. He believes in the doctrine of Civil Rights for all Americans, including himself!

No new legislation is needed for the Attorney General of the United States to correct the Wichita situation. Section 51 of Title 18 of the Criminal Code of the United States Government is sufficient.

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BOOK REVIEWS



R. LAIRD HARRIS, PH.D.

INSPIRATION AND CANONICITY

Dr. R. Laird Harris ... Zondervan's, cloth binding, 310 pages, price \$4.50.

THE COMPLETE TITLE of this weighty theological tome is, "Inspiration and Canonicity of the Bible." It is the kind of a book that will live! A thumbnail biography of the Author must include the following list of achievements:

— Received his B.S. Degree from University of Delaware in 1931. . . . is a graduate of Westminster Seminary, Th.B., the class of 1935. Received his Th.M. Degree from Westminster in 1937 and an A.M. in Oriental Studies from the University of Pennsylvania in 1941. Received his Ph.D. Degree from Dropsie College 1947 . . . is presently Professor of Old Testament at Covenant College and Seminary, St. Louis, Missouri.

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This masterful work deals with the great underlying principles and eternal verities which provide the foundation of that enormous structure known as the Christian religion.

There is a vast subterranean level of faith and doctrine, as eternal as the Almighty, that produces surface and visible manifestations in the form of Church promotion, foreign missions, evangelism, hymn writing and the multiple activities which we think of as constituting Christianity. This book deals with depths, the ocean springs from which the tributaries pour forth and rely upon for existence.

The text spreads out before the reader in four divisions (and numerous subdivisions): (1) Inspiration (2) The Canonicity of the Old Testament (3) The Canon of the New Testament and (4) Conclusion . . . supported by Notes, an Index and Bibliography.

The Bible was the first book printed. A portion, the Bay Psalm book, was the first printed in this Country. The Bible is still far and away the best-selling book in the land. The question has been repeatedly asked: What is it about the Bible that has caused it to receive such tremendous recognition — world-wide and enduring, from people of various temperaments and civilizations, and to beget in its adherents a devotion to the extent of martyrdom itself? What is the secret of the Bible's appeal?

These words in Dr. Harris' Introduction serve as a springboard, a starting point, from which he develops a thesis on broad lines, taking in the entire sweep of Old Testament history, New Testament Christianity and the impact of the Church upon the world.

Books reviewed here may be ordered from: Defenders . . . Wichita, Kansas.



C. Lewis Fowler, D.D.,
President

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The first part of his answer (What is the secret of the Bible's appeal?) is devoted to the supernaturalism of God's Word which includes a thorough and painstaking discussion of Verbal Inspiration. And after that a chapter on "Verbal Inspiration in Church History."

Some of the arguments are drawn from great theological masters of the past. Others are developed from recent discoveries (especially archaeology), and the Author's own originality.

Negatively, the onslaughts of Higher Criticism are considered, criticized and dismissed, but not without answers satisfying to sincere seekers after truth. The present poverty and plight of the higher critic results in part from the fact that his system of thought was constructed "in an era when virtually nothing was known about ancient times as a result of archaeological investigation."

How the sixty-six books of the Bible came into existence; why these particular writings were chosen and organized into the sacred Canon; the reason for other revered writings being rejected . . . is explained.

The dictionary definition for the word Canon is: "The collection or list of books which are received as genuine and inspired Holy Scriptures."

The whole trend of the book moves toward this conclusion couched in its closing sentences:

"We have thus come to the conclusion that historical study and Biblical evidence combine to give us a test of canonicity that is definite and which was readily applied by the early Christians. The books did not become authoritative by Church decision or as a result of the veneration attaching to things of antiquity. They were authoritative when written because given by inspiration of God."

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I MET GOD THERE

Dr. John Huss ... Published by Zondervan's, cloth binding, 100 pages, price \$1.75.

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author did meet God at these places of bewildering wonder and beauty. Why should not the matchless, cosmic handiwork of God challenge His people to see an inexplicable bond between such glories and the mysteries of the spirit?"

The seven places visited, described and interpreted, where the Author met God are the Bellingsworth Gardens, Niagara Falls, Grand Canyon, the Redwood Highway, Mount Rainier, Natural Bridge Virginia and locations of exceptional beauty in Florida.

Dr. Huss is Pastor of the Southside Baptist Church at Spartanburg, South Carolina, the Author of other books and well-known as an evangelist, lecturer and radio speaker. "I Met God There" is dedicated to United States Senator and Mrs. Olin D. Johnson of South Carolina.

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Rev. Clyde Foushee ... Published by Revell's, cloth binding, 160 pages, price \$2.00.

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The message on "Shake Well" may be taken as an example. Text: II Timothy 1:6, "stir up the gift of God."

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Object a bottle of medicine which must be shaken before being used. The talk points out how the gifts and truths of talents, in each individual, must be shaken or stirred up to be of value. The young person is urged to discover his own particular gifts and then work toward developing and using them.



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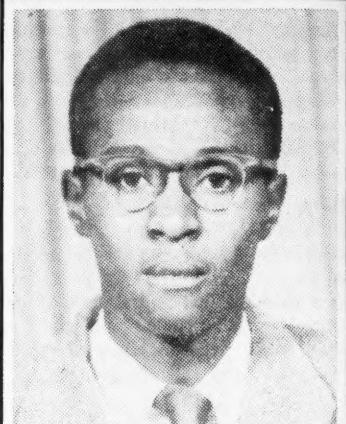
FOREIGN MISSIONS



V. LEBRON RODRIGUEZ

STUDENT SUPPORTERS NEEDED

Valentin Lebron Rodriguez, a Puerto Rican and Ramon Misere Baptiste, a Haitian ... have enrolled as first year students in the Defenders Theological Seminary for the term opening September 10th. They are typical of more than 100 other young men and women of the West Indies who have dedicated their lives to definite Christian service and applied for admittance to the student body for the 1957-58 school-year. The enrollment averages 110 to 125 a year.



RAMON MISERE BAPTISTE

AS THIS Defender goes to press, the Defenders Theological Seminary of Puerto Rico is opening its doors for the start of the thirteenth year. The exact enrollment is not presently known ... but there remains no question but what the number of students will exceed one hundred.

This means that an equal number of Sponsors will need be found on the home front (according to the \$17.50 per month plan) if all who desire training are to be accepted. Every student must have a supporter in the United States. By this means the operating expenses of the school are covered from year to year.

Since it is impossible some years to accommodate all the students who wish to attend, the Faculty builds the enrollment by judicious selection. Those accepted therefore represent the "cream of the crop."

Graduates quickly find places to minister. Many have returned to their home communities and established Defender Churches. Experience has demonstrated the value of training native workers for the task of missionary evangelism. They do not have to spend years learning a language and acquainting themselves with the customs and ways of the people.

BIBLE NEWS FLASHES

A monthly magazine, digest size edited by Dr. W. D. Herrstrom. Surveys world events in the light of Bible prophecy. Defends the Faith. Exposes enemies within our gates. Upholds fundamental Americanism. Enjoys a large circulation. 25c the year. Address: BIBLE NEWS FLASHES ... P.O. BOX 121, Galva, Illinois.

Soon after opening the Spanish mission field in the West Indies over 30 years ago, it became clear to leaders of the Defenders organization that the Pauline plan of organizing local Churches under native leadership was the ideal method.

This approach presupposed the establishing of a school in which to train men and women willing to dedicate their lives to the service of Christ. The Seminary, a successful institution housed in a building that cost \$60,000 to erect, is the materialization of that vision.

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in Puerto Rico, students are not able to finance their schooling. Their education must be underwritten by Christians residing in the United States. Friends who thus contribute to the support of students, for nine consecutive months, are known as "Sponsors."

Each Sponsor receives a photograph, biographical sketch and written personal testimony of his student, with regular reports of progress made in the classrooms. Sponsors are asked to pray daily for their students ... and students for their Sponsors.

By practicing economy, the Seminary is able to operate at a cost of \$17.50 per student, each month. This provides for such basic needs as food, dormitory accommodations, books and minor incidentals.

A closely estimated budget is drawn up at the beginning of each school year and divided by the number of students. The cost averages sufficiently near \$17.50 per student, each month, to warrant using this as a basic figure. Let every friend reading these words, carefully and prayerfully consider assuming the support of a student this year ... and if a decision is reached to do so, write at once to: Missionary Department, Defenders, Inc., Wichita, Kansas.

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DEFENDER MISSIONS IN JERUSALEM

THE MISSIONARY DIVISION of the Defenders organization is proud, very proud, of the pictures which appear above and below. To fully appreciate them, one needs to understand what they represent — something of the prayer, toil and financial support required to keep even a trickle of missionary work flowing in the Holy Land during the present period of stress and strain.

The one above shows the Jerusalem Defenders Sunday School Class, held weekly in the Garden where the tomb of Christ is located. This Garden, encompassing both Calvary and our Lord's burial place, remains the same today as when John penned the following description: "Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was never man yet laid."

Rev. Solomon John Mattar, teacher of the Class and Superintendent of Defender missionary work in the Middle East, is shown standing at the left.

The picture below was taken inside a classroom of a Defender missionary-industrial school, where Arab ladies are taught sewing, weaving and other domestic sciences ... while being instructed in the Scriptures and equipped for the task of soul-winning evangelism.

A similar school is in operation for men and boys, who are also taught trades in conjunction with religious training, so as to be self-supporting when completing their studies. Both institutions are located at the base of Calvary, making it possible for students to gaze any time upon the hill where stood "an old rugged cross, the emblem of suffering and shame" (im-

mortal words of George Bennard). The validity of the Defender method of developing native leadership is being demonstrated in the Middle East. During recent months, while "foreign" missionaries have been forced to return home, the Defenders Missionary Division has gone forward without interruption under complete local management.

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To reach a port, we must sail, sometimes with the wind and sometimes against it, but we must sail and not drift, or lie at anchor.

—Oliver Wendell Holmes.

Great people are not affected by each puff of wind that blows ill. Like great ships they sail serenely on in a calm sea or a great tempest.

—George Washington.

The faults of others are like headlights on an automobile. They only seem more glaring than our own.

It is never too soon to show a kindness, because one never knows how soon it will become too late.

All of life is either in the process of growth and development, or in the process of death and decay.

Good sense is a thing all need, few have, and none think they do not possess.

—Stanley Link.

It isn't the rooster's early rising that makes him unpopular, it is his continual talking about it.

From a little spark may burst a mighty flame.

—Dante.

Temperance and Labor are the two best physicians of man: Labor sharpens the appetite and Temperance prevents him from indulging to excess.

—Rousseau.

Live for thy neighbor, if thou wouldst live for thyself.

—Seneca.

The thing opened most often by mistake is the human mouth.

Great thoughts, like great deeds, need no trumpet.

—James M. Bailey.

Inward radiance will find outward expression.

Nothing is settled until it is settled right.

—Woodrow Wilson.

Sympathy is never wasted except when you give it to yourself.

—John W. Raper.

Reflect upon your present blessings, of which every man has many, not on your past misfortunes, of which all men have some.

—Dickens.

Choose rather to punish your appetites than to be punished by them.

Behind the clouds the sun is still shining.

No man is good enough to govern another man without the other's consent.

—Abraham Lincoln.

Goodness consists not in the outward things we do, but in the inward things we are.

Every dark cloud has a silver lining.

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Happiness is not the end of life; character is.

—Beecher.

Be quiet enough to hear it,
The plan of God.
Be brave enough to speak it,
The message of God.
Be honest enough to live it,
The life of God.

—Frank Waggoner.

May it please your majesty to remember that the Church is an anvil which has worn out many hammers.

—Theodore Beza,
to the King of Navarre.

We will all be together such a very short time, let's make the best of it.

—Martin Vanbee.

Some pilgrims on the Lord's highway are merely tourists.

The best music in the world is that inspired by Christianity.

The Church is the greatest policeman in the world.

To know God's will is man's greatest treasure; to do His will is life's greatest privilege.

Religion costs but irreligion costs more.

Christianity must function or fizzle.

The Bible is criticized most severely by those who read it least.

Do thy duty; that is best; leave unto the Lord the rest.

—Longfellow.

SUNDAY SCHOOL

LESSON NUMBER ONE

September 15, 1957

EZEKIEL

Ezekiel 1:1-3; Chapters 2 & 34

MEMORY TEXT: "And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Ezekiel 34:31.

The general plan and pattern of the lesson is as follows:

- A. Ezekiel in exile. Ezekiel 1:2.
- B. Ezekiel meets God in exile. Ezekiel 1:3.
- C. Ezekiel preaches in exile. Ezekiel 1:3-5.
- D. Ezekiel finds peace in exile. Ezekiel 34:15.

(1) THE KEY WORD OF THE LESSON IS "PROPHET."

The name Ezekiel means, "God will strengthen." His pastoral and prophetic ministry was a source of strength to all with whom he came in contact. He was from a priestly family and probably exercised the office at Jerusalem before being removed to Babylon. He has been called "Pastor of the Exile." He was "a prophet among them."

Dr. Charles Erdman says: "Ezekiel was a devout servant of God and a patriot who soon was recognized by his fellow exiles as a man of marked importance. Blessed are those poets and prophets who have taught people to sing songs in the night. Prominent among them stands Ezekiel."

The nation had been misled, duped and deceived by two kings who, contrary to the counsel of prophets, antagonized the far more powerful Babylon. They were Jehoiakim and Jehoiachin.

In the year 597 the armies of Nebuchadnezzar seized Jerusalem and carried away ten thousand "chief men" military leaders, nobles, artisans, the intelligentsia, including Ezekiel. The city was again attacked, a decade later, and razed to the ground.

The interim between the two assaults finds Ezekiel residing in one of the settlements of the captives, southeast of Babylon, on "the river Chebar." Living conditions were not bad. The people were not treated as prisoners or slaves.

They were allowed to enjoy their own homes, use their native language, continue the social organizations of their clans, worship as they pleased

and engage in commercial enterprises. However, their moral and spiritual state was deplorable. This made Ezekiel's preaching a necessity. The exiles wanted to return home but Ezekiel knew prophetically that such hopes would have to be deferred.

(2) THE KEY VERSE IS EZEKIEL 34:15.

"I will feed my flock, and I will cause them to lie down, saith the Lord God."

These words, spoken by inspiration through the lips of the prophet, reflect contentment in time of contention, and spiritual prosperity during material adversity.

It is the picture of a sheep quietly resting in the shadow of a rock or beside a gentle stream, after being fully fed and given plenty of water to drink. It is also the picture of a soul at rest in God. And, mind you, this was in Babylon!

A well-known writer applies this verse to the Christian and says: "Of course, we cannot help but think here of our Lord's own words regarding Himself as the great Shepherd of the sheep (John 10:1-10), of His parable of the lost sheep (Luke 15:3-7), and the later New Testament references to Christ as the great Shepherd of the sheep, especially 1 Peter 2:25 and Hebrews 13:20."

In the fifth year of Ezekiel's exile, he received a prophetic call accompanied by a sublime and mysterious vision of divine glory. "This was the appearance of the likeness of the glory of the Lord."

The experience lifted the prophet

completely above his surroundings and circumstances, to a vantage point of spiritual victory and ability to look down the vista of the centuries. The point of emphasis is that, *Ezekiel saw God even while in Babylon!*

(3) THE KEY FACT: EZEKIEL'S MESSAGES BURNED THEIR WAY INTO THE SOULS OF HIS HEARERS.

Preaching, to be effective, must not be allowed to hit the mind and bounce. It must sink in, go deep, reach motives, and change hearts. Ezekiel was such a preacher. As might be expected, he made enemies.

Says the People's Bible Encyclopedia: "He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates."

His call declared plainly, that he was sent to a people who were stubborn, and impenitent and unwilling to hear. He was set as a watchman to warn men of their impending peril, whether they would be willing to hear or refuse. Time and again he predicted judgment and pleaded for repentance on the part of the people — both individually and collectively.

A visiting minister denounced horse racing in a small town famous for the sport. One of the visiting patrons of the track, a wealthy citizen with sporting proclivities always attended that church. The minister was informed of this after the sermon, and determined to make amends to the sportsman, who was a generous contributor. "I'm afraid I touched one of your weaknesses," said the minister, "but it was quite unintentional, I assure you." "Oh, that's all right," said the sportsman genially. "It's a mighty poor sermon that doesn't hit me somewhere."

The hero of today's lesson knew many heartbreaks and disappointments. "On the same day of the second siege of Jerusalem," says Dr. Erdman, "Ezekiel was warned of the sudden death of his wife, whom he deeply loved. Yet he was bidden to show none of the customary signs of grief. He relates his sad experience: 'So I spake unto the people in the morning: and at even my wife died: and I did in the morning as I was commanded'."

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LESSON NUMBER TWO

September 22, 1957

DANIEL A MAN OF CONVICTION

Daniel. Chapters 1 to 6.

MEMORY TEXT: "Be strong in the Lord, and in the power of his might." Ephesians 6:10.

The general plan and pattern of the lesson is as follows:

- A. A foolish king. Daniel 5:1.
- B. A foolish feast. Daniel 5:22.
- C. God's scales are accurate. Daniel 5:27.
- D. Nations like individuals reap as they sow. Daniel 5:28.

(1) THE KEY WORDS OF THE LESSON ARE, "MENE, MENE, TEKEL, UPHARSIN."

Belshazzar was the grandson of Nebuchadnezzar, not his son. His father was Nabonidus. He has been described as "more riotous than royal, a fool in line for a falling crown."

Nebuchadnezzar had made Babylon great and powerful. We look back upon his Hanging Gardens as one of the Seven Wonders of the Old World. Belshazzar did not create. He only inherited. Grandpa's "blue laws" were an inconvenience, so he decided to throw off all moral restraint.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

Says Dr. Thomas Kirk: "The saying that he 'drank wine before the thousand' refers to his being seated on a raised platform or dais in view of the company. He had also with him at the feast his wives and concubines."

Says Dr. S. R. Driver: "In the great halls of Babylonian palaces the brick walls were probably, as in the palaces of Assyria, lined to a height of some ten to twelve feet above the ground with slabs of alabaster ornamented with elaborate bas-relief, and often brilliantly colored; in their upper part, also, the walls seem to have been usually painted, but the plaster may sometimes have been left white."

Liquor flowed freely and the hall resounded with alcoholic laughter. What is called a feast, was in reality an orgy, a dance of fools. Suddenly a hand reached out of the semi-darkness and wrote on the wall, the words, "Mene,

ARTHRITIS OR RHEUMATISM

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Mene, Tekel, Upharsin." And the doom of Babylon was sealed.

(2) THE KEY VERSE IS DANIEL 5:28.

"Thy kingdom is divided, and given to the Medes and Persians."

The drunken revelers thought they were secure. But no nation that disregards the rules of morality can consider itself safe. Both the moral and material foundations of the Empire were in jeopardy — but the drunken, debauched crowd was oblivious to the danger. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1.

According to the historian Herodotus, the walls that surrounded the city were 335 feet high, 85 feet thick and 56 miles in circumference. This means that there was an enclosed area of approximately 200 square miles.

The city had magnificent palaces and temples, splendid mansions for its merchant princes, beautiful gardens, parks, orchards and large numbers of well-cultured fields. Besides being the seat of government, it was a great seaport.

The noble river Euphrates flowed under the walls, between banks of marble, lined with wharves, across the city. Fifty huge brass gates were locked every night against possible invaders. There were sufficient foodstuffs inside the walls to last 25 years. Babylon thought she was safe.

But during recent days, armies of the Medes and Persians had appeared outside the city, on the banks of the Euphrates, digging ditches and making excavations. At a given moment, while Belshazzar's entertainment was

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in progress, the Medes and Persians diverted the Euphrates into an artificial lake, dried up the river bed, marched under the walls, massacred a large part of the population including Belshazzar, and took the city.

(3) THE KEY FACT: RIGHTEOUSNESS EXALTEETH A NATION, BUT SIN IS A REPROACH TO ANY PEOPLE.

Mass immorality weakens a nation and conditions it for judgment. No civilization has ever survived a moral collapse.

Some nations have been beaten in battle, suffered economic and political setbacks, civil wars and revolutionary upheavals, and lived. But unless saved by a religious renaissance (as in the case of Nineveh's response to Jonah's preaching), nations do not survive moral deterioration. Babylon attests this fact.

Today's Sunday School lesson has a message for America, a solemn reminder that mass immorality contains the seeds of destruction. New moral and spiritual energies must be released to restrain wickedness and rebuild the national character, if our boasted civilization is to endure.

A revival of supernatural religion to involve the national conscience and call us back to God, and the Word of God, is the crying need of the times in which we live. The handwriting on the wall is plain.

The four words, "Mene, Mene, Tekel, Upharsin" translated into English mean, "Numbered, Numbered, Weighed, Divided."

"God hath numbered thy kingdom, and finished it," even the Almighty One who takes note of the heart intents of both men and nations.

"Thou art weighed in the balances, and art found wanting." While Belshazzar had been leading his people into the paths of self-destruction, reveling and banqueting, spending his time in riotous days and voluptuous nights, God was weighing him on scales that made calculations with unerring accuracy.

"Thy kingdom is divided, and given to the Medes and Persians." All was finished. The cup of iniquity was full. Doom struck at last. A great and powerful nation had crossed the deadline.

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LESSON NUMBER THREE

September 29, 1957

NEHEMIAH A BUILDER

Nehemiah, Chapters 1, 2, 4, 13.

MEMORY TEXT: "Be strong saith the Lord, and work: for I am with you." Haggai 2:4.

The general plan and pattern of the lesson is as follows:

- A. Nehemiah a statesman. Nehemiah 2:1.
- B. Nehemiah a man of vision. Nehemiah 2:17.
- C. Nehemiah a builder. Nehemiah 4:6.
- D. Nehemiah refused to be diverted from his course. Nehemiah 6:3.

(1) THE KEY WORD OF THE LESSON IS "WALL."

Artaxerxes Longimanus ruled Persia from 464 to 424 B.C. Jerusalem was under his authority. The city was in ruins. Its inhabitants were weak and depressed. The walls were tumbled to the ground. The spirits of the people were lower than the walls.

In far away Persia, in the capital city of Shushan, there lived a patriot named Nehemiah whose heart was actually in Jerusalem. Archaeology has retrieved a vast fund of knowledge regarding Shushan, its palaces, temples, streets, trees, shrubs and throne room of gold occupied by the monarch. Nehemiah served as cupbearer to the king.

Dr. George Rawlinson describes this important office as follows: "It was the special duty of cupbearers to fill the royal wine cup from the vase or flagon which stood on or near the royal board, and to hand it daintily and gracefully to their august master, supporting it with three fingers and presenting it in such a way that the king could readily take it from their hand without any danger of spilling a single drop. Before filling the cup, they carefully washed it out, and before offering it to their master, they ladled out a small quantity with the left hand and swallowed it, to show that so far as their knowledge went, it was not poisoned.

"When not engaged in this, their main duty, they guarded the entrance to the royal apartment, and allowed persons to enter or forbade them at their discretion. Even princes of the royal blood had to submit; and the power thus exercised of allowing or preventing audiences made the office one of high account, and probably enabled its holder, if he were so inclined, to greatly enrich himself."

Nehemiah asked Artaxerxes and gained permission to go to Jerusalem and direct the rebuilding of the city's walls. A herculean task lay before him.

(2) THE KEY VERSE IS NEHEMIAH 2:18.

"And they said, Let us rise up and build."

Nehemiah had to vitalize the hearts and minds of the people with new hope and vision. This he succeeded in doing for we read: "The people had a mind to work."

One writer says: "No nation ever won a desperate battle with strong leaders alone; the leaders must have strong men. No church ever succeeded with only a good preacher in its pulpit; that preacher must have devoted laymen."

Actually Nehemiah built two walls — one material and the other spiritual. He enforced Sabbath observance, even threatening to "lay hands on" any who might dare desecrate the holy day. He was Puritanical.

He was a segregationist and built walls against mixed marriages, against the persecution of priests, against immoral and indecent practices. He was a disciplinarian. Of one culprit he says: "I chased him from me." Others he scolded, or smote, or pulled out their hair, but he got the job done. "So built we the wall."

(3) THE KEY FACT: THERE ARE SANBALLATS AND TOBIAHS TODAY.

Nehemiah was a builder. His motives were constructive. Such a man must expect opposition. The negative factor must be taken into account. There is always someone to say: "It can't be done" or "Come down and fight." Nehemiah refused to be diverted from the course planned.

Sanballat and Tobiah led the opposition. "What you going to do?" they asked. "Build a wall," came the answer. "Think you succeed?" "Yes."

Then they resorted to taunts and ridicule. They laughed at the builders when the work started, saying: "If a fox go up, he shall even break down their stone wall."

Failing to dampen the ardor of the builders, the negative crowd got mad, became "very wroth" and dared them to come down and fight. Nehemiah's men worked with trowels but kept weapons handy, just in case an emergency should develop. Enemies shook their fists and shouted: "Come down and fight, but the higher the wall, the smaller the opposers appeared!"

Nehemiah said what we should say when efforts are made to discourage us, and to interfere with some constructive task at hand: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Nehemiah 6:3.

THEIR FATHER

IS A LEPER !

"Every day three little children, poor and in rags, run to the gate of the leper home in Athens, Greece, and plead with the gatekeeper to call their father so that they may talk with him," writes a missionary of the American Mission to Greeks. "The shadow on their faces is soon replaced by radiant smiles as they see their dear father walk hastily toward the gate. 'Daddy, when will you come back home?' is the first question they ask. The poor father, Jeremiah Stambourides, tries to hide his feelings as he assures his little ones that he will soon return. But this dream probably never will be realized.

"This man is a faithful believer, bearing patiently the bitter trials that are his lot. 'I would surely have committed suicide, if I had not come to a knowledge of the Lord,' he said. 'Only His marvelous grace helps me to bear suffering without complaint.'

His wife and three little ones sometimes lack even their daily bread. Think of what this mother feels as she sits down with her children to their meager meals, knowing that "Daddy" is a leper and the future holds nothing better for them. Her tears and prayers flow together as she looks for help to the only Source left her. Won't you open your heart of compassion toward these dear children by undertaking the support of one of them at \$15 a month? Such families can be provided 22 lbs. of U.S. surplus food for only \$1 and a clothing package can be sent for only \$6.

"To visit the fatherless in their affliction" is a direct command of the Word of God. Here is your opportunity to obey it by sending a gift to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423 ... New York 36, N.Y. (In Canada: 90 Duplex Ave., Toronto, Ontario.)

LESSON NUMBER FOUR

October 6, 1957

THE CHURCH AT CORINTH I Corinthians, Chapters 1 to 4.

MEMORY TEXT: "For I am determined not to know any thing among you, save Jesus Christ, and him crucified." I Corinthians 2:2.

The general plan and pattern of the lesson is as follows:

- A. Paul writes a letter. I Corinthians 1:1.
- B. The Corinthians receive a letter. I Corinthians 1:2.
- C. The letter pleads for harmony. I Corinthians 1:16-13.
- D. The letter explains the power of the Gospel. I Corinthians 1:21.

(1) THE KEY WORD OF THE LESSON IS "CONTENTIONS."

Today's lesson marks the beginning of a series of studies, covering three months, in Paul's letters to the Corinthians, the Philippians and Philemon. The first, now open before us, is one of "reproof, correction and instruction" (II Timothy 3:16) for the reason that the spiritual moorings of the congregation at Corinth were at the time slipping.

The letter was written from Ephesus about the year 59 A.D. Corinth was famous for wealth and commerce, due to its location on two waterways. It was a center of vice, even as Athens was noted for its philosophy. Paul exercised stern discipline to insulate the Church against an invasion of pagan profligacy. Clement of Rome, Polycarp, Irenaeus and other fathers vouch for the authenticity of the Epistle.

Word reached Paul at Ephesus about "divisions" and "contentions" back in the Corinth Church and this caused him alarm. A divided army wins no victories. "A house divided against itself shall not stand." The congregation

was split three ways, over personalities, but fortunately not on doctrine.

Some of the folks were strong for Paul and formed what we may call, the "Paul Party." After all, he was founder of the Church and its first pastor. In his penned rebuke, he even hints that some were trying to exalt him above Christ.

Then, there was the "Apollos Clique," followers of the eloquent Alexandrian scholar who had served as the second pastor. Some preferred him.

Peter had traveled through the area and preached there on various occasions. His rugged type of preaching created a following, and resulted in a group of "Peterists" being formed.

Says one writer: "The Church was dangerously close to being turned into a madhouse. Paul drives home a terrible question: 'Is Christ divided?' Was Paul crucified, Apollos, Peter? Of course not.

Says Dr. Harold Mallett: "A visitor was being taken through the grounds and buildings of a mental hospital. He was taken into a ward where the most dangerous cases were placed. Only two or three guards were in charge of approximately a hundred men.

"The visitor gasped and asked: 'Aren't you afraid that these people will overpower the guards and escape?' The guide replied: 'No. Lunatics never unite.'"

(2) THE KEY VERSE IS I CORINTHIANS 1:21.

"It pleased God by the foolishness of preaching to save them that believe."

Old fashioned Christians used to speak of the ministry as, "The noblest of all callings." Young men, deciding to become preachers, were encouraged by this reminder. That was before preaching came to be regarded in some circles as a mere profession. Not all, fortunately, but some!

"The world by wisdom" can discover

the secrets of nature, develop philosophical systems, pursue the laws of logic, construct elaborate languages, invent machines, explore the heavens, create magnificent architecture and do other things equally remarkable. But above all human achievement there is a ceiling determined by a fundamental limitation. Nothing produced by the wisdom of this world can give mankind a knowledge of God.

This is borne out by the fact that so many scientists are unbelievers and atheists — Darwin, Huxley, the Curies, Einstein and others.

When a preacher (dealing with laws higher than those of nature) gives out the message that God saves through the crucified Christ, men who hear will react in one of two ways: They will be convicted, illuminated and drawn into the orbit of acceptance ... or, as Paul says, they will regard it as "foolishness."

Says Dr. Frank Mead: "This is the very heart of Paul. He made Christ and the Cross central. All else in his faith spun around like a wheel around a hub. The Cross. That was God's wisdom, not man's. To man, trying to reason it all out with his puny little brain, the Cross was often 'foolishness'."

(3) THE KEY FACT: THE CROSS BRIDGES THE WAY TO GOD.

From the Celtic twilight of ancient Wales comes this legend. In far-off days the warriors of the land were rushing through the wilderness to defend their homes and win peace and security. Suddenly they reached a raging river, across which they were powerless to go. There was no bridge, and to ford the angry waters was impossible. In this time of desperate need came one of the guardian giants of the Welsh. He laid down his great body across the torrent, and over him the men walked to safety and to the land where they would be. Afterward the giant was heard to say, "He who would lead the people must also be a bridge."

Somehow, whatever our theology of the atonement, we think of the Cross of Calvary as a sort of footbridge across which the imperiled pilgrims of nineteen centuries have moved not alone into safety, but also into what the New Testament calls "newness of life," into victory over the worst that evil and time and death can do. By His perfect obedience to God's will, by His voluntary sacrifice of Himself on Golgotha, the chasm between man and God has been bridged. If alive today, Paul would join us in singing:

In the Cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story,
Gathers 'round its head sublime.

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LESSON NUMBER FIVE

October 13, 1957

MORAL VALUES

I Corinthians, Chapters 5 & 6.

MEMORY TEXT: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Corinthians 6:19-20.

The general plan and pattern of the lesson is as follows:

- A. Corinth a pagan center of mass immorality. I Corinthians 5:9-13.
- B. The Church at Corinth exposed to degrading influences. I Corinthians 5:6.
- C. The Church at Corinth purged by the apostle Paul. I Corinthians 5:7.
- D. The personality of the believer is the temple of the Holy Ghost. I Corinthians 6:19-20.

(1) THE KEY WORD OF THE LESSON IS "LEAVEN."

During the period of Paul's missionary travels, Corinth was the most famous city of the Roman world for immorality. Aphrodite, the goddess of sex perversion, was the pagan deity most worshipped. Degrading practices were not only countenanced, but encouraged. It was inevitable that some of the pagans, professing conversions, would bring baneful influences into the Church.

The condition alarmed Paul and caused him to exercise stern discipline. He singled out one particular example and denounced it vehemently ... that of a man in the Church who had taken his step-mother for a wife. A scandal existed but the members were so calloused that they ignored the incident as a mere trifle. Paul decided to correct the whole situation.

He was amazed at the indifference of the congregation. "Your glorying is not good." There was nothing in them worth boasting about. They were a disgusting lot. A Church is not meant to be a mutual admiration society, a group of people meeting socially for self-comfort and flattery.

Paul reminded them that standards on the inside of the Church should be higher than those on the outside. The time for a house cleaning had come at Corinth. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat (do not share the communion table with him)."

A sorrowful pastor said some time ago: "The great mission field today is the membership of the average Church." Paul's reference to "leaven" is pertinent.

(2) THE KEY VERSE IS I CORINTHIANS 6:19.

"Know ye not that your body is the temple of the Holy Ghost?"

This is one of the most profound passages in the entire Bible. It is an astounding thought that man possesses capacities capable of housing God. More is implied here than the physical body. The whole human personality is meant — body, soul and spirit. Paul continues: "Glorify God in your body, and in your spirit, which are God's."

Both the temporal (body) and the eternal (spirit) natures of the Christian are to be under divine control. Drunkenness is sin, not only against physical health but also the Creator of the body. Fornication degrades and manifests disrespect for God's creation. Christian profession presupposes certain disciplines at human levels which keep life from becoming something filthy, loathsome, shoddy and stinking.

(3) THE KEY FACT: CIVILIZATION OWES A DEBT TO CHRISTIAN MORALITY.

The high moral principles of today's lesson became expanded, bringing blessing and benefit to the entire civilized world, as the early Church grew and gathered strength. Early Christians became famous for their moral purity. It became a badge, a distinguishing mark, that made them different from their pagan environment.

Society is essentially corrupt because the natural man, the individual unit, remains subject to the workings of an evil nature. Unless restrained by regulations imposed upon the conscience from a source higher than human, moral anarchy will be the inevitable result. And so the Church of Jesus Christ has a responsibility both unique and imperative.

When it functions, it becomes powerful! When it ceases to function, it becomes pitiful!

The founder of the Church had this in mind when He said: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Matthew 5:13.

There must be maintained a sharp dividing line between the Church and the world, if Christianity is to supply the moral force needed to keep humanity from destroying itself in quagmires of natural depravity. When the world gets inside the Church, as at Corinth, spiritual strength is lost. It is becoming increasingly difficult, today, to tell where the one leaves off and the other begins.

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